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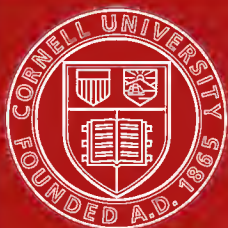
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REV. ADONIRAM JUDSON, J.N.A.M.

Missionary to the East.

Taken in the 23rd ELIZ. 2nd.

THE JUDSON CENTENNIAL

1814-1914

Celebrated in Boston, Mass., June 24-25, in connection with the
Centenary of the American Baptist Foreign Mission Society

Edited by

HOWARD B. GROSE, Editor of "Missions"
and FRED P. HAGGARD, Home Secretary

"A hundred years sing praise to thee,
Eternal God above,
And countless voices raise to thee
Their hymns of grateful love."



Published for the American Baptist Foreign Mission Society

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PHILADELPHIA BOSTON CHICAGO ST. LOUIS TORONTO, CAN.

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CONTENTS

CHAPTER	PAGE
I. HISTORICAL INTRODUCTION	I-21
<p>One hundred years of American Baptist missions, 3; the Missionary Union, 4; significant achievements, 5; significant Baptist contributions to the missionary task, 7; outstanding names in missionary annals, 9. Letter to Burma, 10; points of emphasis in the new century, 19.</p>	
II. THE CENTENNIAL CELEBRATION BY THE NORTHERN BAPTIST CONVENTION	23-70
<p>Opening session, 25: the Baptist Student Volunteers, 27-36; raising the debt, 36. The historical session, 37: presentation of veterans of 1864, 39; address of Adoniram B. Judson, 45; ovation to Edward Judson, 46. Missionary volunteer session, 48: sending out the missionary reenforcements, 50; the words of outgoing missionaries, 51; the joy of sacrificial service, 54; three women for Bengal-Orissa, 55; to win China for Christ, 57; dedicated from birth, 59; missions in the blood, 62; born on mission fields, 63; the speech that brought money to send them out, 65; catching the vision, 68.</p>	
III. CENTENNIAL OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY	71-142
<p>The morning session, 73; The Challenge of the Hour, address of Pres. Carter Helm Jones, 75; open parliament, 82; a thrilling announcement, 87; introduction of Rev. Arthur C. Baldwin, foreign secretary, 88; brief addresses by missionaries: address of Rev. S. E. Moon, Congo, 90; address of Rev. G. H. Hamlen, Bengal-Orissa, 95; address of Rev. J. M. Baker, South India, 99. Thursday afternoon session, 105: address of Rev. D. A. W. Smith, Burma, 106; address of Rev. J. E. Cummings, D. D., Burma, 108; address of Rev. David Gilmore, Burma, 110; address of Rev. C. L. Davenport, Burma, 112; address of Rev. R. B. Longwell, Assam, 114; address of Rev. H. B. Benninghoff, Japan, 118; address of Rev. Jacob Speicher, China, 123; address of Rev. Raphael C. Thomas, M. D., Philippines, 125; award of Centennial Prize Libraries, 128; presentation of fraternal delegates, 129; fraternal delegates present, 131; closing prayer by Rev. W. W. Kinsman, 133. The closing session, 134: a brief convention prelude, 134; report of Enrolment Committee, 135; the Foreign Mission Centennial, 136; closing prayer by Doctor Hunt, 141; a fitting celebration, 141.</p>	

IV. THE ADDRESSES AND THE CENTENNIAL SERMON 143-244

Adoniram Judson, by O. P. Gifford, D. D., 145; address by Rev. Edward Judson, D. D., 152; Baptists and the Future of Foreign Missions, by W. C. Bitting, D. D., 158; The Burman Centennial, by Frank M. Goodchild, D. D., 181; One Hundred Years of Baptist Missionary History, by Nathan E. Wood, D. D., 188; Why We Should Enlarge Our Plans, by John R. Mott, LL. D., 207; The Appeal of the East to the Churches of the West, by Rev. W. A. Hill, 219; What is this that God is Doing? by Pres. William Douglas Mackenzie, D. D., LL. D., 226; Convention Sermon, Faith and History in Timeless Order, by Henry C. Mabie, D. D., 234.

V. CENTENNIAL SIDE-LIGHTS 245-288

The Souvenir Program, 247. Report of the Judson Centennial Commission, 257. Facsimile of invitation sent by the Foreign Society to Fraternal Bodies, 262. Fraternal greetings: from the American Board, 263; from the British and Foreign Bible Society, 264; from the Presbyterian Board, 264; from the Methodist Episcopal Foreign Board, 266; from the Protestant Episcopal Church, 268; from the Foreign Department, International Committee Young Men's Christian Association, 268; from the Student Volunteer Movement, 269; from the Foreign Mission Board of the Southern Baptist Convention, 269; from the American Baptist Home Mission Society, 270; from the American Baptist Publication Society, 271; from the Baptist Mission in Denmark, 272. Centennial prayer-meeting, 272. Honoring a founder, 273. The Burma Centennial Volume, 274. Appeal of the Baptist Volunteer, 275. An Adventure of Faith, a drama of missionary progress, 276. Lecture Tour of Edward Judson, 278. The Judson Centennial Tours, 278. Centennial books, 279. The Judson Centennial Medal, 280. Foreign Mission Appointees, 281. Sailing in 1915 or thereafter, 282. New missionaries sailed, 284. The Foreign Society's periodical, 285. Reduced page of the Convention paper, "Ye Daily Chronicle," 287.

VI. THE JUDSON CENTENNIAL IN BURMA 289-296

VII. OFFICERS OF THE FOREIGN MISSION SOCIETY AND SOME
SIGNIFICANT STATISTICS 297-305

Some significant statistics: table of results in non-Christian lands, 299; table of results in Burma, 299; table of results in Europe, 300; missionaries and native workers, 301; baptisms, 301; baptisms and self-supporting churches, 302. Officers of the American Baptist Foreign Mission Society, 1814-1914: presidents, 303; recording secretaries, 303; chairmen of the Board of Managers, 303; recording secretaries of the Board of Managers, 304; corresponding secretaries of the Society, 304; assistant corresponding secretaries, 304; editorial secretaries, 305; treasurers, 305.

ILLUSTRATIONS

	PAGE
<i>Rev. Adoniram Judson, Jr.</i>	<i>Frontispiece</i>
<i>Lall Bazar Baptist Chapel, Calcutta</i>	10
<i>Burman Boys' School at Moulmein</i>	20
<i>Shwe Dagon Pagoda, Rangoon</i>	20
<i>Northern Baptist Convention in session, 1914</i>	26
<i>Thomas Baldwin, D. D.</i>	38
<i>Outgoing missionaries</i>	50
<i>Early Leaders in the Triennial Convention</i>	74
<i>A great President and three notable Secretaries</i>	104
<i>Present Secretaries</i>	136
<i>Edward Judson, D. D.</i>	152
<i>American Judson Party at Rangoon</i>	182
<i>Judson Centennial Celebration at Rangoon</i>	182
<i>English Baptist Church at Moulmein</i>	196
<i>Franjipani Tree planted by Judson</i>	196
<i>Eminent participants in Centennial Celebration</i>	248
<i>Facsimile of Invitation Sent by the Foreign Society to Fraternal Bodies</i>	262
<i>Cover Page of First Number of "The Massachusetts Baptist Mis- sionary Magazine"</i>	286
<i>Reduced page of the Convention Paper</i>	287
<i>Vinton Memorial at Rangoon</i>	292
<i>Bassein Sgaw Karen Association</i>	292
<i>Meeting of Executive Board of American Baptist Foreign Mis- sion Society, September 16, 1914</i>	296

I

HISTORICAL INTRODUCTION

I

HISTORICAL INTRODUCTION

I

ONE HUNDRED YEARS OF AMERICAN BAPTIST MISSIONS¹

A DONIRAM and Ann Judson landed in Rangoon, July 13, 1813. Nearly a year later, on May 21, 1814, the General Missionary Convention was formed and, assuming the support of the Judsons and Luther Rice, accepted Burma as the foreign mission field of American Baptists, the English Baptists having headquarters at Serampore near Calcutta across the Bay of Bengal. Within the next five or six years two other missionary enterprises were undertaken—cooperation with American Negro Baptists in work on the west coast of Africa in the region of Sierra Leone and Liberia, and work among the American Indians in what is now the middle West. Active participation in the work in Africa ceased about 1840, while work among the Indians was continued until about the time of the opening of the Civil War.

The first twenty years of the work in Burma were marked by the laying of foundations slowly but surely. The intense opposition of the Burman Government prevented large expansion. By the year 1833, however, three important centers—Rangoon, Moulmein, and Tavoy, had been occupied, with several outposts at Mergui, Amherst, and in Arrakan. The report of that year records twenty-two missionaries and 371 church-members.

The period of four or five years, beginning with 1833, marked a distinct era in Baptist foreign missionary work. A strong missionary interest prevailed among the churches. The Convention met at Richmond in 1835 with all obligations provided for and a substantial balance in the treasury, and enthusiastically adopted the following resolution:

¹ This review, which forms a fitting introduction to this centennial volume, is from the Annual Report of the American Baptist Foreign Mission Society for 1914. It was written by George B. Huntington, Assistant Secretary, in collaboration with the other officers.

The Judson Centennial

Resolved, That this Convention, feeling deeply the duty of the American Baptists to engage in far more enlarged and vigorous efforts for the conversion of the whole world, instruct the Board to establish new missions in every unoccupied place where there may be a reasonable prospect of success; and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain.

Both before and after this significant action several important forward steps were taken. Rev. John T. Jones was sent in 1833 to open missionary work in Bangkok, whence the work for the Chinese extended to Macao in 1836 and to Hongkong in 1841. In December, 1834, fifteen new missionaries arrived to reenforce the work in Burma. The mission among the Telugus in South India was begun by Rev. S. S. Day in 1834. In 1836 Rev. Nathan Brown and O. T. Cutter of the Burma mission made the long journey to Sadiya to begin missionary work in Assam. The Bengal-Orissa mission was opened by the American Free Baptists in 1838. Thus a brief period of five years saw the extension of missionary work from Burma to the other three fields now occupied in British India and to China. Baptist work in Europe also found its beginnings in this period. Rev. Isaac Willmarth began missionary work in France in 1834. In the same year J. G. Oncken and six others were baptized near Hamburg, thus beginning the Baptist work in Germany. In 1838 Julius Kobner, of Denmark, was baptized. Work was begun in Hayti under the auspices of the Convention in 1834 by Rev. W. C. Monroe, but was discontinued on his withdrawal three years later.

THE MISSIONARY UNION

On the withdrawal of the Baptists of the Southern States to form their own convention in 1845, the American Baptist Missionary Union took the place of the General Convention and assumed responsibility for practically all of the missionary work then established in British India and China. Only two of all the missionaries in the service of the General Convention were transferred to the Southern Baptist Convention. These two missionaries were located in China, and one became the founder of the work in Canton and the other in Shanghai. Because of the increased burdens thus thrown upon the churches of the Northern States and because the period just preceding and during the Civil War was necessarily a time of diminished contributions for missions, it is not surprising to find that the energies of the churches were taxed to the utmost to provide for the maintenance of work already established without entering new fields. It was not until

The Judson Centennial

1872 that another distinct advance was made, and then the call of Japan so recently opened could not be resisted. The earlier work in Africa having been discontinued, the question frequently recurred at the annual meetings of the Missionary Union as to whether the Northern Baptist churches should not assume some responsibility for the desperately needy people of Africa. In 1884 seven stations and about twenty missionaries were taken over from the Livingstone Inland Mission, an English Society which had established work in the Congo Free State. The latest field abroad to be entered was the Philippine Islands, where work was begun in 1900 on the Island of Panay, one of the southern group, very soon after the American occupation of the islands. The Society is therefore now conducting missionary work in eleven missions in eight different countries, with a total population of from fifty to sixty millions estimated to be dependent upon the missionaries and their native associates for a knowledge of the gospel. Seven hundred missionaries are actively engaged in the work, either actually on the field or at home for needed furlough. Annual contributions for the support of the work have risen from a little over \$1,000 in the first year of the Society's organization to considerably over one million dollars in 1913, including the receipts of the Woman's Foreign Missionary Societies.

The century has been naturally one of beginnings. Considering that even upon the conversion of Constantine three hundred years after the coming of Christ the Roman Empire was far from being completely evangelized, it is not surprising that the work of Christianizing one thousand millions of the non-Christian lands has not been completed within the first century of modern missionary effort. The period has been marked, however, by certain significant achievements in the work of the Society that are worthy of special note.

SIGNIFICANT ACHIEVEMENTS

1. *Occupation.* During these one hundred years American Baptists have in large measure staked out the fields in which they will undertake to plant Christianity. The work of pioneering on a large scale has been practically accomplished. With the exception of areas here and there in each of the missions, the extensive occupation of the fields in which responsibility has been assumed is relatively complete. In the eleven missions, 127 main stations involving missionary residence have been established or an average of between eleven and twelve stations for each mission, Burma and South India leading with

The Judson Centennial

twenty-three and twenty-nine stations respectively. In addition to these main stations, 2,975 outstations are maintained which are permanently occupied by native preachers or teachers or are visited regularly by missionaries or their associates. The total missionary force of 701, including those at home on furlough, if distributed evenly among the main stations, would yield an average station force of five or six. Unfortunately, however, many of the stations are pitifully undermanned and some are temporarily without any resident missionary.

2. *Evangelism.* It has been the genius of American Baptists to emphasize the work of direct evangelism both at home and on the foreign field. Missionaries have been selected primarily on the basis of their evangelistic spirit and qualifications. They have given themselves devotedly to this task, deeming no sacrifice too great if only they might personally proclaim the gospel message to a people dwelling in spiritual darkness. The missionaries have gathered about them a force of native associates and helpers who have been engaged very largely in the same type of work. The total number of native workers is 6,106. Of these, 2,395 are reported to be preachers and Bible-women, while many who are listed as teachers also conduct regular evangelistic services in connection with the village schools of which they have charge. Such emphasis upon evangelism has not been without its fruitage. A careful study of reports for the entire period of one hundred years indicates that a total of at least 308,000 converts have been baptized in connection with the work of the missionaries and their native associates in non-Christian lands alone, while the present membership of the churches in these mission fields numbers over 166,000. If the work in Europe were added, the membership would be increased by nearly 140,000 and the total number of baptisms would amount to over 585,000. In practically all of the fields these converts for the most part have come from the lower and hence poorer and less intelligent classes. This, however, is not exceptional but is characteristic of the work of other societies, and indeed has been characteristic of the progress of Christianity from the beginning. It is a source of gratification to note that toward the close of the century there are increasing indications that the better classes are responding more readily to the presentation of the gospel.

3. *Educational Foundations.* Notwithstanding the fact that the primary emphasis has been upon direct evangelism, missionaries of the Society have always to a greater or less degree recognized the need for a certain amount of educational work. The evangelizing

The Judson Centennial

value of schools, especially for the younger children, was in a measure appreciated as well as the necessity of providing consecutive and practical courses of training for men and women called to evangelistic work. This was especially true of the missionaries engaged in work among the Karens in Burma, the first people to respond in any large way to missionary effort. But educational work as a part of missionary propaganda was distinctly discouraged by the deputation sent out by the Society in 1854 to visit the mission fields, and by their direction mission schools in Burma and South India were practically discontinued. Some of the Karen missionaries, however, were so fully persuaded of the necessity of such schools that they withdrew from the mission for a time and maintained their work independently. It is interesting to note that the American Board passed through a similar experience about the same time, but the reaction in favor of educational work came much earlier and a definite educational policy was adopted which is now yielding large results. In the Baptist missions education, except the specific training of native workers, continued to be regarded with disfavor until a comparatively recent date. Nevertheless much has been done in all the fields in the way of laying educational foundations, and the last few years particularly have seen genuine and encouraging progress in the development of secondary schools, and even college work of a fairly high grade is conducted in the institutions at Rangoon and Shanghai. The large Christian community that has been gathered, especially in the older fields, as a result of the evangelistic policy, will furnish a constituency and should make possible a strong and rapid development along educational lines.

SIGNIFICANT BAPTIST CONTRIBUTIONS TO THE MISSIONARY TASK

1. *Faithful translation and circulation of the Scriptures in the language of the people.* This has from the beginning been regarded as of fundamental importance in the missionary work. Judson, a true pioneer in this respect as in others, has been followed by many missionaries peculiarly gifted for the task of translation. The entire Bible has been rendered into three of the languages of Burma, and the New Testament or portions into several more. A complete version has been made in the Assamese, and portions of the New Testament have been translated into the languages of several of the hill peoples of Assam. A translation into Telugu made by the missionaries was long used, and now Baptist scholarship is making

The Judson Centennial

itself felt in the improvement of the accuracy and style of the Union Telugu version of the Scriptures which the mission is using to-day. The same is true of Japan. One of the first and best translations of the New Testament into Japanese was made by Nathan Brown. Doctor Harrington, one of the missionaries, is now giving his entire time to service on a joint committee for the revision of the Japanese Bible. Translations of the entire Scriptures or of parts have also been made into two or three dialects in China, notably in the Swatow and Ningpo districts. Some translation has also been done in the languages of the Congo. In the Philippine Islands, Mr. Lund has translated the entire Bible into Panayan, the language used by the mission, and has also made translations of the New Testament into Cebuyan and Samarenyo which are used by missionaries of other societies.

2. *The establishment of independent local churches.* From the beginning Baptist missionaries have been loyal to the denominational principle of the existence and freedom of the local church. A significant practical result of this policy as distinguished from that of some other missions has been that the native Baptist churches have not been brought into organic relation with any foreign ecclesiastical body. The Society has stood in the relationship of helper and supporter. The missionary has been a friend and counselor. All matters of organization and discipline are committed to the church. It is true that individual missionaries may have exercised their advisory function rather vigorously, yet there has been a universal recognition of the rights of initiative and independence on the part of the local church that cannot fail to commend itself to peoples whose nationalistic spirit is developing so rapidly and strongly. There are to-day in connection with the missions of the Society in non-Christian lands 1,575 organized churches, of which 908 are self-supporting. The existence and the vigor of these churches are full of significance for the naturalization and extension of Christianity.

3. *The early acceptance of the principle of mass movements toward Christianity.* The reception of large numbers of Telugu converts of the lower classes by Dr. J. E. Clough and his associates in the Telugu mission a generation ago was regarded by many as of extremely doubtful wisdom. The results have fully justified the course then taken, for while these converts have not reached as full a development in Christian life as might be wished, they have, on the whole, remained true to the faith and are making steady and encouraging progress along the lines of self-support and self-propagation. Recent

The Judson Centennial

years have witnessed similar movements in northern India and elsewhere, and the representatives of other large societies are to-day following much the same course first pursued by the Telugu mission. It is even argued that because of the system of caste the acceptance of the mass movement is the only way by which India can speedily be won to the Christian faith.

OUTSTANDING NAMES IN MISSIONARY ANNALS

It would be impossible to attempt an enumeration of the missionary names that have been loved and honored in Baptist churches during the past century. Space permits the mention of but a few representing typical forms of service in the different fields. Too high honor can hardly be paid to Mr. and Mrs. Judson, but it must not be forgotten that the intense activity and contagious enthusiasm of Luther Rice were the means of stimulating the scattered Baptist churches of a century ago to accept their missionary responsibility. The record of the work in Burma is replete with the names of missionary heroes and martyrs like Boardman and Coleman, who counted not their lives dear unto them; of missionary statesmen like Mason, Abbott, Beecher, Carpenter, Brayton, and Vinton, who led the Karens so wisely along the paths leading to intelligent self-reliance, financial independence, and aggressive propagation of the Christian faith; of missionary educators like E. A. Stevens, J. G. Binney, and J. N. Cushing, who helped to lay the foundations of educational institutions which to-day are strongly anchored in the life of the Christian community; of a long line of Christian physicians beginning with Jonathan Price, and missionary printers like Hough and Bennett. In Assam one thinks at once of Brown, Bronson, and Clark, pioneers in difficult and often dangerous fields. The names of Day, Jewett, and Clough will ever be associated with the beginnings and the early development of the South India mission. The mission in Bengal owes its success largely to the foundations wisely laid by Amos Sutton, Jeremiah Phillips, Eli Noyes, and Otis R. Bachelier. The life and service of William Dean, William Ashmore, Josiah Goddard, and J. S. Adams are built deeply and strongly into the foundations of the work in China. With the beginnings of work in Japan will always be associated the names of Nathan Brown, A. A. Bennett, and H. H. Rhees. A number of the pioneers in the Congo are still in active service—men like Richards, Fredrickson, Sims, Billington, and Clark. The work in the Philippines is of so recent origin that it has not yet had time to

The Judson Centennial

develop such outstanding leaders, but mention must be made of Eric Lund, the founder of the mission.

II

LETTER TO BURMA

A somewhat fuller review of the development of the work in Burma has been given in the formal letter of greeting addressed by the Board to the missionaries, native Christians, and friends gathered at the Judson Centennial celebration in Rangoon last December. The letter of the Board is reproduced herewith.

BOSTON, October 27, 1913.

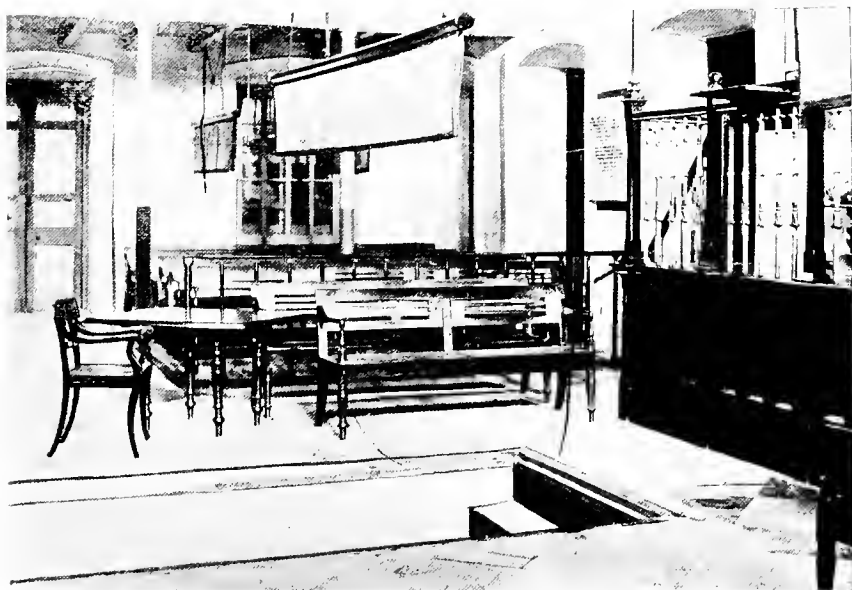
To the Friends Gathered at the Judson Centennial Celebration in Rangoon, to the Missionary Company in Burma, and to the Churches among the Burmans, Karens, Kachins, Shans, Chins, Talains, and other Peoples of Burma, the Board of Managers of the American Baptist Foreign Mission Society extend hearty and fraternal greetings:

We join with you in gratitude to God for the signal manifestations of Providence which summoned American Baptists to united missionary service a century ago, and which have conspicuously marked the period whose close we are now celebrating. While regretting that circumstances do not seem to make it expedient for any members of the Board or any of the present executive officers of the Society to be present at the celebration, we rejoice that there are a number of friends from America who have the interest and the leisure to visit Burma at this time and to participate with you in the centennial services. It is a source of peculiar satisfaction that we may have so admirable an official representative as Rev. Henry C. Mabie, D. D., whose many years of valued service as Home Secretary of the Society, whose acquaintance with the members of the missionary body and whose long study of and familiarity with the history and principles of missionary work fit him in a peculiar way for the service which he has been asked to render. It is our earnest prayer that the blessing of God may rest in an especial manner upon the service connected with your celebration and that the exceedingly interesting program



LALL BAZAR BAPTIST CHAPEL, CALCUTTA

First Baptist meeting-house erected in India (about 1806), by the church organized by Carey, Marshman, and Ward.



INTERIOR, SHOWING ORIGINAL BAPTISTERY IN WHICH MR. AND MRS. JUDSON WERE BAPTIZED

The Judson Centennial

that has been outlined may be carried through to the inspiration and uplift of all who may be privileged to attend. We envy you the opportunity you will enjoy in hearing from several still active members of the missionary force, in whose memory are treasured experiences of personal acquaintance with the founder of the mission, of the impressions made upon them by the personality of him for whom this centennial observance is named.

It is most fitting that this celebration should center about the name of Judson, and that these commemorative exercises should be held in Burma, the country of his missionary labors, and particularly in Rangoon, the city to which he and his heroic wife came with such mingled feelings of fear and hope in the summer of 1813. Yet the celebration at once takes on a broader aspect. Adoniram and Ann Hasseltine Judson were the forerunners and types of the great company of courageous and consecrated men and women in whose spirits the missionary passion has burned and who have counted it their highest joy to give themselves as the representatives of the Baptist churches of America to the task of proclaiming the gospel of the kingdom of God not only in Burma but in South India, Bengal, Assam, China, Japan, Africa, and the Philippine Islands. To their memory also we do honor at this time. Nor does the influence of these pioneers, whose coming to Burma you are now commemorating, end in the foreign mission enterprise. Every phase of our denominational activity, our very denominational life and unity themselves, owe to Judson and his associates a debt the magnitude of which it is impossible to compute. It is not too much to say that the remarkable growth of our denomination numerically and in social, moral, and religious influence is traceable directly and in very large degree to the general and enthusiastic acceptance of the missionary responsibility as presented in the appeal of Judson for support. The organization and development of all of our great missionary societies, home and foreign, and of the Northern and Southern Baptist Conventions have been made possible by the spirit of cooperation which sprang up spontaneously in response to the challenge of Judson and Rice. This phase of their service will be more appropriately recognized in connection with the meeting of the Northern Baptist Convention next June, which will be the one hundredth anniversary of the formation of the first general organization of Baptists in America for any purpose, namely, the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. But the significance of this celebration extends even beyond the limits of

The Judson Centennial

our own denomination. Baptists cannot lay exclusive claim to the forces set in operation by Adoniram Judson and others comprising the little groups of students at Williams and Andover. Not only the Congregationalists and Baptists, but the whole Christian church in the United States owes to them the quickening of its missionary conscience. It is fitting, therefore, that representatives of other denominational bodies as well as delegates from the other missions of our own Society should unite with you in Burma in this commemoration. We cannot fail to see in such an event a fine illustration of the fundamental oneness of the missionary enterprise in its purpose and spirit as well as in its divine leader.

There is abundant material for the deepening of our faith in the providential leading of God and the ultimate triumph of his purpose when we attempt to reproduce in thought the atmosphere out of which Adoniram Judson and his wife went forth on their missionary errand and the conditions into which they plunged on reaching the land that was to be the scene of their missionary life and labors. Only twenty years had elapsed since the beginning of the modern missionary era, through the influence of William Carey in England. The English Baptist Missionary Society and the London Missionary Society, representing the English Congregationalists, had been organized chiefly for work in portions of India under British control. Missionary interest was but slowly touching the life of the American churches. A few Congregational churches contributed support to the London Missionary Society, with which the American Board at first endeavored to effect some plan of cooperation for the support and conduct of the work of Judson, Nott, and their associates. Scattered Baptist bodies had sent funds in small amounts to the English Baptist Missionary Society for the work inaugurated by Carey at Serampore, such gifts amounting in one year to as much as \$6,000. But this interest was sporadic and far from affecting the churches or churchmembers as a whole in either denomination. It was an act of supreme faith on the part of the American Board of Commissioners for Foreign Missions to take the action which they did in 1811 after the return of Judson from conference with the London Missionary Society, in declaring "that this Board will retain under their care the young gentlemen who last year devoted themselves to the service of God for life as missionaries in foreign parts." It required, if possible, even greater faith when Adoniram Judson wrote from Calcutta to Doctor Bolles of Salem, after the change of conviction with regard to baptism which had made it necessary for him to withdraw from the

The Judson Centennial

service of the American Board: "Alone in this foreign heathen land, I make my appeal to those whom, with their permission, I will call my *Baptist brethren* in the United States." Both Mrs. Judson, and later her husband, on the occasions of their first return to America expressed profound gratification because of the marked increase in missionary interest which they found among the churches as compared with the conditions prevailing at the time of their departure in 1812.

The Baptists, to whom Judson addressed his appeal, while found in considerable numbers throughout the country, were financially weak and without the social standing which other religious bodies enjoyed because of the prominent part taken by them in the colonization and political development of certain sections. They boasted but few large or prosperous churches. In a total number of 2,417 churches, the average membership was less than seventy-five. The very organization of the churches, as well as the fact that they were so widely scattered, militated against intercommunication and united effort. It was to such a body that Adoniram Judson and his wife and Luther Rice turned for support in the enterprise upon which they had embarked.

The conditions which the Judsons faced on the field were certainly not more promising. Driven providentially to Burma in their effort to avoid enforced deportation to England at the hands of the British East India Company, they entered a land governed by a cruel and despotic Indian king whose arbitrary will was absolute, and from whose displeasure no life was safe. Unlike Carey and his associates at Serampore, and the German missionaries, Schwartz and Ziegenbalg, in southern India, the Judsons began their missionary labors in a country practically untouched by the influences of civilization and placed themselves beyond the protection of even a nominally Christian government. The physical and spiritual atmosphere, which was to be the constant environment of their daily life, was such as to cast a gloom over even their courageous spirits. Of the impression made upon them as they landed in Rangoon, Mr. Judson wrote: "We had never before seen a place where European influence did not contribute to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon, as we approached, was quite disheartening. I went on shore just at night to take a view of the place and the mission-house, but so dark and cheerless and unpromising did all things appear that the evening of that day after my return to the ship we have marked as the most gloomy and distressing that we ever passed."

The Judson Centennial

After nearly a year of residence, Mrs. Judson wrote to Samuel Newell: "We have found the country, as we expected, in a most deplorable state, full of darkness, idolatry, and cruelty—full of commotion and uncertainty. We daily feel that the existence and perpetuity of this mission, still in an infant state, depends in a peculiar way on the interposing hand of Providence, and from this impression alone we are encouraged still to remain." It is not surprising, in view of these conditions and in the light of what we know of her own indomitable spirit, that we find Mrs. Judson writing a few months later: "God grant that we may live and die among the Burmans, though we should never do anything more than smooth the way for others." We do well to remember that it was not long after entering upon his work in such conditions as these and before the first ray of light had come into the darkness that Judson wrote to Luther Rice: "If they ask what prospect of ultimate success there is, tell them as much as that there is an almighty and faithful God who will perform his promises."

It is manifestly impossible to review even briefly the missionary life and accomplishments of Doctor Judson during the nearly forty years of his service in Burma. It is fitting, however, that we give due recognition to the steadfastness of purpose, the keenness of intellect, the complete consecration, the sublime faith, and the absolute dependence upon God which enabled Adoniram Judson in the divine providence to lay foundations which have stood the test of time and upon which has been erected a superstructure of outstanding significance in the history of missionary endeavor. Not least important in the work of Judson is the service rendered to all later missionaries and to the Burmese people themselves through his remarkable mastery of the Burmese language, attained in the face of extraordinary difficulties and with almost no assistance save that which he himself could derive from Burmese scholars. Two great monuments of the thoroughness of his knowledge and the intensity of his application remain in the Burman Bible and the Burmese dictionary, both in constant use to-day with relatively slight revision. We as a denomination and as a missionary society owe much also to Judson's conception and statement of the aim to be sought in the missionary enterprise. Francis Wayland says of the object which Judson always kept steadily in view: "It was not to teach men a creed or to train them to the performance of certain rites or to persuade them to belong to a particular church, but first of all to produce in them a radical and universal change of moral character, to lead them to repent all and forsake all

The Judson Centennial

sin, to love God with an affection that should transcend in power every other motive and to rely for salvation wholly on the merits of that atonement which has been made for man by our Lord and Saviour Jesus Christ." This object and the means for securing it are well set forth in one of the "articles of agreement" drawn up and submitted to the Board at home by Judson and his first missionary associate, George H. Hough: "We agree in the opinion that our sole object on earth is to introduce the religion of Jesus Christ into the empire of Burma and that the means by which we hope to effect this are translating, printing, and distributing the holy Scriptures, preaching the gospel, circulating religious tracts, and promoting the instruction of native children." To Judson we also owe one of the finest statements of the qualifications for missionary service dating from this early period of his work. He wrote to Luther Rice: "Humble, quiet, persevering men, men of sound and sterling talents (though perhaps not brilliant), of decent accomplishments and some natural aptitude to acquire a language, men of an amiable, yielding temper, willing to take the lowest place, to be the least of all and the servants of all, men who enjoy much closet religion, leave all things to God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men," etc. And he adds: "But, oh, how unlike to this description is the writer of it."

Judson was primarily a missionary to the Burmans, and for that race chiefly his direct personal work was done, yet by his sympathy and influence he belongs to all Burma, and not to any single race or tribe. He himself in 1828 baptized the first convert from the Talains. Early in his missionary work he became deeply interested in the Karen people and made frequent missionary journeys into the jungles where they found their homes. He secured the release from slavery of Ko Thah Byu, the Karen apostle, and urged the sending of missionaries for work especially among that people, whose remarkable turning to Christianity is unique in missionary annals. When in later years the work was extended so as to include all of the other leading races of Burma, the Shans, Kachins, Chins, Talains, and more recently the Lahus, Was, and other hill peoples of the far northeast, American Baptists were but entering into the heritage prepared for them by Judson and his early associates in the founding of the mission. Testimony must be borne to the wisdom and missionary statesmanship of those whose clear vision of the task and its needs led them to plant such institutions as the mission press, which under Cutter and Bennett took up a work begun by Hough in the very

The Judson Centennial

earliest period of the mission's life; the theological seminary for Burmans and other races speaking the Burmese language founded by Edward A. Stevens in 1838; the Karen Theological Seminary founded by J. G. Binney in 1846; and the Rangoon Baptist College, which also owes its inception to Doctor Binney; but more than all else those institutions which have become so deeply rooted in the life of the Christian community and which have within them the forces which will transform and ennoble that community, the Christian church and the village school. We covet for the higher institutions of learning the same strong support on the part of the Christian community and are deeply gratified with the evidences that these institutions, also, are being more and more recognized by the people as their own and as essential to their truest progress.

But in Judson's conception the scope of the missionary task transcended Burma with its many races. We find him as early as 1817 writing to the Corresponding Secretary in Boston in behalf of the extension of missionary work to Assam, China, and Japan. And indeed a people ranking second in number among evangelical denominations in this country to-day cannot discharge its full missionary responsibility while limiting its labors to a single country with ten or twelve millions of people. Other claims have pressed for recognition. Other providences have led the way first into Assam, then into Telugu land, into Swatow and Ningpo, and far up the Yangtse River into West China, into Japan, into the Congo Valley, and last of all, into the Philippine Islands. To these successive calls the Baptists of the North have responded until now the very length of our "far-flung battle-line" is almost a weakness because of the difficulty of making its impact strong and telling at every point.

Surely there is great reason for encouragement and hope in the progress of these hundred years. Work begun for a single race now touches nearly a score in Burma alone. Judson spent a lifetime in the mastery of a single language. His successors have translated the Scriptures or portions of them into all the leading tongues of Burma. Then, a slender foothold in the port city was secured with difficulty. Now, the entire land is dotted with mission stations reaching to the very borders of China on the north and northeast and of Assam on the northwest. Then, missionaries were in peril of their lives at the hands of arbitrary and cruel Burman princes, who refused absolutely to grant religious liberty to their subjects. Now, they are under the protection of a stable government and are recognized by the people as their friends and benefactors, and there is perfect freedom for the

The Judson Centennial

teaching and preaching of Christianity. Some very suggestive comparisons concerning the work in Burma are made by one who has been giving considerable study to the development of our work during the past century. As a point of comparison the year 1854 has been chosen, a date which marks the completion of forty years from the organization of the Society and corresponds nearly with the close of Doctor Judson's service. The number of missionaries had grown from four at the beginning of the work to sixty-two in 1854 and to 194 in 1913. Native workers who numbered 145 in 1854 have now reached a total of 2,126. Organized churches, of which there were none at the beginning and only 117 in 1854, now number 916, seventy-eight per cent, or 717, being self-supporting. The number of church-members, amounting to 8,736 in 1854, now exceeds 65,000. The fifty-five schools reported in 1854 have increased to 708, and the number of pupils has multiplied from 1,728 to 26,235. Native contributions, of which no record was published in 1854, now amount to \$93,884 in a single year, while appropriations for the work of the mission have grown from \$43,780 in 1854 to \$249,962 in 1913. These figures are for Burma alone. Statistics for the entire work are no less encouraging. It is worthy of special note that the total membership reported in churches connected with the missions of this Society alone, numbering 159,920 according to the report of 1913, is only about 20,000 less than the total membership of Baptist churches in the United States at the time when Judson began his work in Burma. Surely, in these facts there is abundant reason to bow in gratitude to God that he has so richly blessed the faith and sacrifice of those through whose gifts of life and prayer and money these results have been achieved.

It is not our purpose on this occasion to engage in an extended discussion of mission policies. Two problems there are, however, to which the Board have given and are giving most earnest study, which they feel constrained to lay upon your hearts also, for their solution can be found only through the united thought and practical endeavor of all whom the problems touch. These problems are first, that of a shifting of emphasis from extensive to intensive methods of work, and second, that of the gradual transfer of responsibility for completion of the missionary task to the native Christian church.

So rich has been the blessing poured out upon the efforts of the past, so rapid has been the development of work upon the field, especially in recent years, that the growth of resources—remarkable as it has been—is steadily less and less adequate to provide the necessary

The Judson Centennial

workers and equipment. The total receipts of the Society since its organization in 1814 have been \$29,231,302.14,² of which almost exactly one-half has been received in the last sixteen years. Foreign field expenditures of the general Society alone, apart from the Woman's Societies, have grown from \$644,000 in 1908-09 to \$876,000 in 1912-13, an increase of over \$230,000 or thirty-six per cent in five years. This increase, while far from representing what our churches are able to do and ought to do in the line of missionary endeavor, is truly extraordinary and full of encouragement. Nevertheless, in the face of this increase, the outstanding, unsupplied, urgent needs of the work in Burma as in every other field probably never were greater in number and never represented so large an aggregate expenditure. The adjustment of this inadequate supply to so tremendous a need is the problem which the Board is confronting to-day. A real solution demands more than simply increasing the supply. Resources may be so directed that every need satisfied only creates new needs and greater, and we become involved in a task which not only has no end but which becomes increasingly large and difficult with every step. The Board is persuaded that the true solution lies rather in making use of the resources, increased by every legitimate means to the largest possible amount, in such a way that they will multiply themselves, and that needs satisfied will give rise not simply to new needs but with these needs also will provide the means for their satisfaction.

The second problem is closely related to the first. Indeed, in its solution is to be found the greatest promise of solving the first. If Christian churches and a Christian community can be developed among the peoples of each mission field that will assume the responsibility for making Christianity dominant in their own land and will devote themselves with true Christian earnestness and loyalty to the discharge of that responsibility, the problems of occupation and evangelization will be comparatively easy of solution. The development and direction of such a force, however, calls for the creation of strong, intelligent, and consecrated leadership among the native Christian body. It is this phase of the problem that commands particular attention just now, and because of its magnitude and urgency it challenges the wisest thought and the broadest experience of all who share in the missionary enterprise. The Board seeks the fullest cooperation of the missionaries and the native Christian body in an endeavor to reach the best solution of these problems.

² The date of this letter would naturally indicate that the statistics included are for the year 1913.

The Judson Centennial

Each mission of the Society has its own inspiring history characterized by heroic and sacrificial service on the part of missionaries and native Christian disciples. Each presents its distinctive problems and its insistent needs. Each justly claims its own large place in the sympathy and support of our Baptist churches of the North. But to-day our hearts turn with a peculiar yearning, strong and tender, toward Burma, the eldest child of our missionary fervor. We take a peculiar satisfaction in reviewing the triumphs of the gospel in that land and the unmistakable manifestations of Providence which have repeatedly marked the work of the one hundred years that have elapsed since the coming of Judson to Rangoon. It is almost commonplace to say that the missionary enterprise which found its beginning in the devotion of life on the part of Adoniram Judson and his companions and in the sacrificial giving of means by the scattered and for the most part humble followers of the Master in this country, was born of prayer and faith, but those words take on a new and richer meaning as we trace their marvelous results step by step down through the century. If the history of these one hundred years means anything to us to-day, it should constitute an irresistible call to a faith and vision no less strong and far-reaching and to a spirit of prayer no less effectual and pervasive than that which characterized the founders of American Baptist missions. For such a spirit of faith and prayer the records of the past yield strong grounds for confidence; the conditions and the problems of the present are rich with opportunity and promise. In this spirit, we pledge to you on behalf of the churches of America our earnest sympathy and support as you enter upon the new century which we trust may in the providence of God see the realization of that vision which drew Adoniram and Ann Hasseltine Judson to the shores of Burma one hundred years ago.

POINTS OF EMPHASIS IN THE NEW CENTURY

1. *Transfer of responsibility to the native church.* It is generally recognized that to attempt to accomplish the task of evangelization and of permeating and dominating with Christian ideals the rapidly developing industrial, political, intellectual, social, and religious life of the non-Christian nations, entirely or even largely by the direct use of foreign missionaries and foreign resources is not only impracticable, but would be an actual hindrance to the development of a self-reliant and aggressive Christianity in the countries evangelized. The peoples of the East will not adopt as their own a religion that

The Judson Centennial

remains exotic. They will develop their own interpretation of Christian truth as the peoples of the West have done before them. It is the task of the missionary to plant the seed and to nourish and protect the growth in its early stages, but the character of the fruit will be determined by the nature of the seed and the reactions of the environment in which it takes root. Therefore, emphasis must be placed more and more upon those agencies and institutions that tend to make Christianity indigenous and self-propagating wherever it is established.

2. *Preparation of the native church for the assumption and discharge of its responsibility.* Christianity has gained such a foothold among most of the non-Christian peoples that even if left to itself it would probably ultimately accomplish the regeneration of those nations. It is possible, however, greatly to accelerate this process by a wise direction of missionary resources in the various fields. This involves no less attention to evangelism than in the past, but a greater emphasis upon educational work. Two equally important objects should be sought simultaneously: first, an increased intelligence on the part of the Christian community that they may be able to take their true place in the national life and bring effectively to bear upon it the principles of righteousness and love which are the characteristics of their Christian faith; and, secondly, the production of educated and consecrated native Christian leaders who will be able to command the respect and win for Christianity the favorable interest of all classes, and to lead the churches wisely and strongly to the fulfilment of their mission. In most fields it will be necessary to provide all grades of education from the primary school to the college and the theological or other technical school, in order that Christian boys and girls may secure their training, not only in schools of high grade but under conditions that will strengthen their Christian character and zeal.

3. *Intensive development of work already established.* An essential condition of the successful accomplishment of the twofold task outlined above, will be a concentration of available resources upon the reenforcement and equipment of the work as now projected, even if it means delay in a further expansion into needy and unoccupied fields. The later years of the past century witnessed a very considerable expansion of forces and the occupation of new fields as well as of new areas within or adjoining the older fields. Since the year 1900 the number of stations has increased from ninety-one to 127, or practically forty per cent. In many of these new stations as well



BURMAN BOYS' SCHOOL AT MOULMEIN



SHWE DAGON PAGODA, RANGOON, FROM VICTORIA MEMORIAL PARK

The Judson Centennial

as in some of the older ones, there is urgent need for additional missionary workers and for residences, chapels, school buildings, and other equipment. A careful estimate made in the case of China indicates that for that country alone fifty new families and an expenditure of \$250,000 for property equipment are needed at once to bring the existing work to a reasonable standard of efficiency. And these figures represent but a fraction of what would be required for the proper equipment of the work in all the fields.

On the threshold of the new century, problems are faced as complex, as difficult, and as far beyond the resources of purely human wisdom as those that confronted the missionaries and the churches one hundred years ago. The same infinite supply of wisdom and power upon which Judson and his associates and their supporters relied so largely and with such abundant justification is available for their successors of the present day. The changes in missionary policy necessary to meet the new conditions of the present involve not a less but a greater demand upon the churches for gifts of life and means. The character of missionary service may change, but the spirit required in the missionary is the same. Though different aspects of the message may receive a new emphasis, the message in essence is the same. The assurance of ultimate triumph is as certain as when Judson wrote that it was as sure "as that there is a God who will fulfil his promises."

II

THE CENTENNIAL CELEBRATION BY THE
NORTHERN BAPTIST CONVENTION

BY REV. HOWARD B. GROSE, D. D.

II

THE CENTENNIAL CELEBRATION BY THE NORTHERN BAPTIST CONVENTION

IN the arrangement of the Judson Centennial Program, it was decided that the Northern Baptist Convention should observe the Judson Centenary on Wednesday, June 24, and that the next day should be given to the American Baptist Foreign Mission Society for the celebration of its one hundredth anniversary. Thus two days were devoted to the missionary centennial.

The centennial exercises were anticipated with deep interest, and thorough preparation had been made for a celebration worthy of the occasion. Although these special days came after a week of meetings, with the largest attendance of delegates ever recorded at the Convention, or at any other anniversary of the Northern Baptists, there was no diminution of numbers or enthusiasm, and during both days Tremont Temple was the scene of stirring incidents and the center of profound interest. In the richly decorated auditorium, in the great audiences filling the temple to its capacity, in the brilliancy of electric lights, there was a striking contrast to the little gathering in the Philadelphia meeting-house in 1814, when the first Baptist foreign missionary society was organized; but in spirit, in the consciousness of a serious task divinely imposed, in the dignity and solemnity of consecration, the two meetings might have been one. Worthy sons commemorated the faith and acts of worthy sires. And when Edward Judson had paid his tribute to Adoniram Judson, his father, it was as though hands had clasped across the century—the most marvelous missionary century of time.

I

OPENING SESSION

WEDNESDAY MORNING, JUNE 24, 1914

At an early hour the Temple began to fill, and at nine o'clock, when with his usual promptness President Bond gave the call to order,

The Judson Centennial

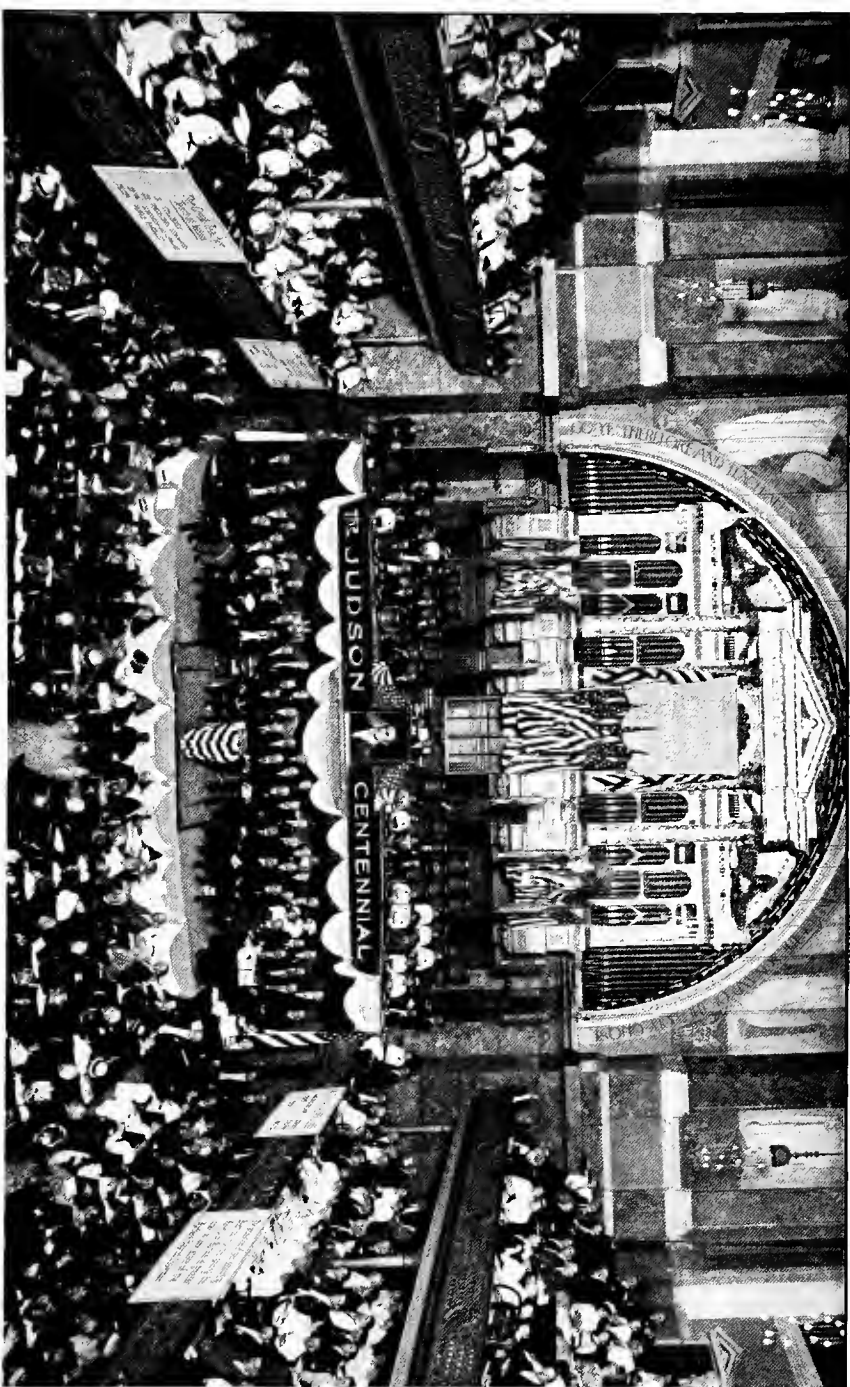
the great audience was largely in place. The only change noted in the auditorium was the placing of a great banner in front of the organ-loft, with the insignia "The Judson Centennial" in large letters, and in the center a magnified portrait of Judson, which had been painted for the occasion. The Stars and Stripes, and streamers of red, white, and blue completed the decoration.

It was a great and representative Baptist gathering. Delegates and visitors were present from nearly every State in the Union, and many had come from foreign lands to have part in this glad celebration. The platform was filled with officers of the societies and missionaries. The leaders of the denomination, ministers and laymen, were to be seen on the floor and in the balconies. Some realization came to many of the vast growth that had marked the Baptist development during the century. Baptists were a feeble folk comparatively when Adoniram Judson challenged them to begin the work that should place them among the world forces of righteousness. Now they ranked second in numbers among the Protestant bodies of America, and their missionary record was known and read of all denominations. There was every reason for gratitude; every reason why there should be an eager and expectant atmosphere on this eventful morning. Great days were to be commemorated, great names to be venerated, great achievements to be recalled and reviewed. A consciousness of the significance of the occasion seemed to fall upon the vast company, lending an intensity of interest to all the proceedings, even those that belonged more especially to the business of the Convention.

It was like a benediction when the president presented a veteran preacher, Rev. L. A. Abbott, D. D., of Upper Alton, Illinois, to lead the devotional exercises. Venerable, with white locks but straight figure, the man of God over ninety years of age prayed with earnestness for the great cause that brought them together—the evangelization of the world. His own lifetime had almost spanned the century now under consideration.

The report of the Committee on Resolutions, presented by Rev. A. G. Lawson, D. D., chairman, contained one resolution which belongs in this record. It was the first, under the heading "Memorial," as follows:

There was a man sent from God whose name was Judson. In gratitude to God for our pioneer missionary, and in grateful recognition of divine guidance, when the fathers moved forward to disciple all nations, we rejoice with full hearts that we are enabled this year to round out a century of service in extending Christ's kingdom, while at home and



NORTHERN BAPTIST CONVENTION IN SESSION, 1914

The Judson Centennial

abroad, in the churches and the schools, our God and Father is giving us so many tokens of his good will.

We would make special record of our profound thankfulness that we have Dr. Edward Judson and Adoniram B. Judson, M. D., worthy sons of a well-beloved sire, to participate with us in this great Convention of 1914.

THE BAPTIST STUDENT VOLUNTEERS

Following the brief transaction of business came one of the stirring features of the day in the introduction of the Baptist Student Volunteers. President Bond asked Professor Burton, president of the Executive Board of the Foreign Mission Society, to present the young men, who recalled the five candidates ordained at Salem a century before, and by their enthusiasm injected many a thrill into the audience. Professor Burton highly commended their spirit and work, and introduced their leader, Mr. Stallings, who said: "The Baptist Volunteers are not officially connected with this Convention, and therefore we have no report to make this morning. However, a statement has been placed in your hands. Pressure of time will not allow me to read it. Reference to it will be made by the various speakers. Mr. J. C. Robbins will now introduce the men." (Applause.)

[The statement will be found on page 275, and explains the origin and character of the movement.]

Rev. J. C. Robbins, formerly a missionary in the Philippines, who recently had been called from the Joint District Secretaryship of our Societies in the New England District to a Student Volunteer secretaryship of the International Young Men's Christian Association, was received with applause. He said:

As Baptists we have been richly blessed of God in men. The fundamental and primary resources of the kingdom, as of the church, are personal and spiritual, men filled with the Spirit of God. We would be poor indeed as a denomination if we came up at this great Convention without men to do the task that God is calling us to do. But we have the men. Who are these Baptist Volunteers? They are men who, first of all, have declared their purpose, God willing, to go as foreign missionaries to the non-Christian world. But they are not only men with this vision of foreign missionary service, they are men loyal to the Baptist denomination. They are Baptist boys from Baptist homes, graduated from the Baptist colleges and theological seminaries. There is no money to send them out, we say; they might go out under another denomination, they might start as

The Judson Centennial

independent missionaries to the non-Christian world. But these men are Baptists; they believe in and love our denomination. (Applause.) They believe as Baptists they have a message for the non-Christian world. God has been in this organization from the very beginning. This organization of Baptist Volunteers has been led in prayer; they have gone continually to God in prayer. As I have dealt with these young men I have been impressed with three things: First, the passion of their determination to serve God; secondly, a dependence upon God; and thirdly, a loyalty to our denomination. These men are in the real apostolic succession to the heroic Judson, and they say with him, in answer to God's call, "Who will go? Who will speak for me?" "Here am I; send me; send me."

I now have pleasure in introducing these men: First, Mr. R. N. Crawford, a graduate of Williams College, Rochester Theological Seminary, and a year in the University of Chicago. (Applause.)

ADDRESS OF MR. RAYMOND N. CRAWFORD

We come before you this morning, representatives of hundreds of Baptist men and women now in our colleges, who have devoted themselves to the cause of foreign missions. We come to you with a message that we know they want brought to this denomination. And back of that message we know lie the prayers of many that what we bring before the denomination to-day may be carried from here to the churches, that the churches may know that we are ready and on the firing-line.

The organization of the Baptist Student Volunteers of North America for Foreign Missions took form at Kansas City, because the Baptist Volunteers present at that great Student Volunteer Convention had a conviction that there has been a tremendous leakage of Baptist Volunteer forces in past years. As soon as the men were back from Kansas City there came demands upon them to go to the churches and tell about that convention. But meanwhile these men had taken it upon themselves, now that they were organized, to send out questionnaires to all of the Volunteers to find out what the situation of the Volunteers was, and as the facts began to come in we could not any more report the Kansas City Convention—we had to report to our Baptist churches the facts that we were finding out. As soon as we had enough of them in hand, we issued the statement to the denomination which has been printed on the last page of the pamphlet which we have placed in your hands.

The Judson Centennial

Soon after that was issued we were asked to speak at the laymen's meeting of Baptists in Chicago. We gave the laymen there some of the facts we have observed, and as a result we have been kept busy every Sunday since, going around in Chicago and Illinois through many, many churches, giving these same facts to the denomination there. Since then we have issued another statement to some of our denominational papers, and finally we present to you these facts, with the hope that you will take them home to your people and let them know them, because we know from the experience we have had that, once these facts reach the hearts of the people, the churches respond. We cannot describe to you the way they have rallied when we have given the call.

The facts which we have found out are of three sorts. The first thing that has been borne in upon us is the need of the fields. We should all know this. It is nothing less than terrific. The second thing is the waste of volunteer strength while the young men and women are in preparation in this country. We have found that scattered around the land there were more hundreds of Baptist men and women than we ever would have dared to guess, and they have not been organized and have not been used in any way. Scores of them are graduate students, perfectly capable of going about and disseminating missionary news to the churches, but they have been all unemployed thus far.

There has been a second waste: the Volunteers have not been kept in close communication with the heads of the denomination. The Board tells us that they only want large-sized men for the missionary work, but large-sized men are always in demand. They always have more than they can do. As a consequence, when these men have not been kept in close connection with the Board, many of them have leaked away to other lines of work which are good and valuable, but not the foreign missionary work to which they devoted their lives. We do not blame the Board in the least. They have been unable to handle the Baptist Volunteers who were preparing to go abroad. Part of our plea is that something shall be done to handle these Volunteers, to stop a waste which is appalling us as we look it in the face.

The third thing we have found out is that in the case of those who do persist and fight for a position on the foreign field, as we have to fight to-day, many of them cannot go because of lack of money. In the pamphlet in your hands we have put but a partial list of men and women who could have sailed this September if the denomination

The Judson Centennial

had had the money to send them out. They are not all available to-day—some have accepted other appointments; but these young men and women through us are sending to you the challenge, “Here am I; send me.” And the challenge that came to us by telegram from the Geneva Conference of Student Volunteers was, “Enable us to stop delimiting Jesus Christ.” Here we are; what is the denomination going to do about it? (Applause.)

MR. ROBBINS. The second speaker is Mr. Royal H. Fisher, son of a Baptist missionary in Japan, graduate of our college at Kalamazoo, Oberlin Theological Seminary, Divinity School of the University of Chicago.

ADDRESS OF MR. ROYAL H. FISHER

I have just one job in the next four minutes. There has been some feeling that this propaganda of ours might discourage Baptist Volunteers in the future. My job is to say that we need more Volunteers, and always will. May I try to put flesh and blood behind the facts, behind these cold printed words on the right hand of the double column, “The positions on the field”? My mind travels out to-day to a school in a large empire closed for two years because there is not the girl to take up that work in that school. My mind travels out to more than one hospital closed—equipped, but closed for lack of a man to take charge. My mind travels out to some places where our missionaries are losing their children because of lack of hospital facilities within fifty-five miles; children dying on our hands. My mind travels out to the country where I hope to be in July, to that much-boasted theological seminary of ours in Tokyo, where “Charlie” Tenney is burning out his life trying to hold down a job where four men are supposed to be doing the work. Men and women, we are not doing this job of foreign missions; we are playing with it. We are deserting our missionaries on the front.

Another place—two families are supposed to be there, and to-day one husband has broken down, the other husband has come home; one wife is there alone, utterly alone, one woman trying to hold the ropes where four grown people are supposed to do the work. That is just about a sample. Read these positions; let them get into your system—the positions that are open and necessary. But here is the point I want to make: Look on the other side of that list. You say, “Well, if we could send them all out it would take care of these, wouldn’t it?” No, it wouldn’t. If next September every man and

The Judson Centennial

every woman on the other side of that column could leave for the field of their choice, we would not then be meeting the demands of those fields. Our Board sent out a request asking the number of requirements for next year, and after paring down the number as far as possible, the answer came back, "We need thirty-five families this year and thirty-five more"—for what? In order to keep up the work already in progress, simply to man that adequately. So that if every man and every woman on the other side of that column could be sent out, we would not be doing the job then.

What has that got to do with us? Well, just this: Many of you are pastors; many of you are heads of homes. You have the opportunity of touching young life. May I put in a plea, in the face of the needs of the field, that you touch those young lives with this tremendous call of the foreign field? I have not time even to think of the untouched sections where the name of Christ has not yet penetrated, but we need more men and women; we need them all the time; we will need them until there shall not be a single place on the face of the earth where the name of Christ has not penetrated. God give us grace to see the challenge of the world to-day, the biggest challenge that has ever come up to the Christian church, and the tremendous drain that has got to be on the best manhood and womanhood in the churches to go out and do that work and win for Jesus Christ. (Applause.)

MR. ROBBINS. The third speaker will be Mr. Victor Hanson, Buena Vista College and University of Chicago. (Applause.)

ADDRESS OF MR. VICTOR HANSON

Fellow Delegates in the Convention: As we are here to plead for more Volunteers, so we are here to plead that the Volunteers that have been made shall be conserved and utilized. In naming the office of the missionary enterprise we commonly think of the secretaries and the boards and the missionaries, of the people; but how often do we name the Volunteers as one of the great assets of missionary enterprise? So much in times past and in the present the Volunteers have been isolated; so much their names have been pigeon-holed, and they have been left in the work that they were to do to prepare themselves for missionary service and upon occasion speak in general terms of the greatness and value of the philosophy of the missionary enterprise. But we believe, and I think we have dis-

The Judson Centennial

covered, that there is something more that we can do. In Chicago, in the Student Volunteer Union, composed of some twenty bands of Volunteers in various institutions, we found that there were so many of our Volunteers detained that we have during the past few years made special efforts to discover why and how to meet the situation. In order to meet it we have made an effort to get the Volunteers to do deputation work, going into the churches and young people's societies, to speak on missions and to start up mission study. And in the next place, we sought to bring in the secretaries and representatives of the great Boards of various denominations to speak to the Volunteers and get acquainted with them in order that the Volunteers might feel that they belonged to something definite, that they were on the inside and had a part and might know something of the things that really concerned the enterprise as it looks from the home base. The Volunteers, we believe, constitute the closest tie, the most direct personal tie between the Boards and those responsible for carrying out the work of missions and the churches. It requires flesh and blood to stand before people and to tell them of the meaning of this work.

Now, this is the thing that we want to do. We used to think as Volunteers that all we had to do was to get ready, and when we were ready, to offer ourselves to the Board and then be sent across. We see there is something else to do. And I speak for the Baptist Volunteers particularly when I ask you, Give us a chance to do it. And I speak especially for this smaller group of men to whom we have referred this morning when I say that we stand before you and offer ourselves unconditionally to you to render this service in so far as it may be your pleasure that we shall and so long as you may wish that we shall stay in this country. (Applause.)

MR. ROBBINS. As a Baptist missionary I feel that these young men in bringing this message are answering prayers that some of the missionaries have been praying, that somehow, in some way, God may put it into the hearts of some men to bring a live challenge to our church, with all its abundance of material wealth, that we may go out and do the job that God is calling us to do. Before us that challenge is laid to-day.

The last speaker of the four Volunteers representing these Volunteers of America will be Mr. W. H. Stallings, graduate of Des Moines College, Colgate Theological Seminary, and the University of Chicago. (Applause.)

The Judson Centennial

ADDRESS OF MR. WILLIAM H. STALLINGS

I esteem it a high privilege and a great honor to stand before you as the personal representative of eight of my personal friends, as well as another group of men whom I know only through correspondence. You have heard this morning that one of the findings of our committee was that Baptist Volunteers were being "held up," because our Mission Board was not in a position to send them out. Now we are face to face with one of the greatest crises that our denomination has ever faced. I want to make you feel the personalities and see these in the next few moments. There is, first, Robert Scott Wallis of Colgate, a man practically appointed last September by our Board. He and his fiancée, Miss Caroline P. Langworthy, one of the most brilliant of this year's graduates of Ohio State University, have been planning these months to go to India as Baptist missionaries. Not more than four weeks ago our Board notified them that they could not be sent this year, and Mr. Wallis is waiting this morning, wondering what we are going to do with him.

And then there is "Zo" Browne, who has just graduated from Rochester Seminary; a man who has kindled that whole seminary with missionary enthusiasm; a man who has the unqualified friendship of every man in that school. He too has been received by the Board; he had similar plans. He has been compelled to take a church in Canada because he could not stand around all summer and wait for the Baptist denomination to say something to him.

Then there is another man, Mr. Hutchinson, who has the doctor's degree from no less an institution than Columbia University. He has had six years' practical teaching experience. He is now engaged in making civic surveys for one of our most important municipalities in this country, the city of Pittsburgh. That man could have been sent to our Baptist missionary survey if our Board had been in any position whatever to make him a proposition.

And then there is McLeod, that grand man of God—two hundred and twenty-five pounds of muscle and brawn, and with manhood and a heart that more than matches it; a man who is engaged to a young woman, Miss Ruby Bruner, who has proved herself in the last four years one of the most efficient pastoral assistants in the city of Chicago. I saw a letter from that man. He had an invitation from the Presbyterian society to go out with them. He is standing by the Baptist ship. He is waiting for this Convention to say something to him this morning. (Applause.)

The Judson Centennial

Then there is "Mark" Hanna, a dear personal friend of mine. (Laughter.) Yes, we call him Mark. Let me tell you something about this man. Mr. Hanna is no less than a grandson of the immortal Adoniram Judson, the greatest Baptist prophet and the forerunner of many saviors of men in our greatest Baptist mission field in Burma. (Applause.) Mr. Hanna has a thorough college training, and did the whole Colgate College course in two years. And listen when I tell you again he lived on ten cents a day more weeks than one while he was doing it. (Applause.) Mr. Hanna married a beautiful girl last summer. They went to the University of Chicago; he got his Master's degree with honors last month. He could not stand around with twenty dollars between him and his wife and starvation; he took a church. He is at work to-day. We could have him and send him to India if we had been on the job. His sister is sleeping under the sod out in that country. Doctor Judson's work is waiting, his sister's work is appealing for him to come. Oh, he is serving God in Wisconsin, but friends, he competed with twelve of his fellow men to get that position. Scores of positions are competing for him out in India. What shall we do about it?

And there is "Archie" Adams. I wish I could tell you all that is in my heart about Archie Adams. Most of us know that his father was a missionary in Central China for fifty years. He has been planning for lo these nine months, with that beautiful girl to whom he has just been married, to spend their lives in China, the choice of his heart. A widowed mother is waiting for him to come to her this fall in her loneliness and love. We are not sending Archie Adams—why? Because our secretaries have got to raise money to pay off bank-notes before they can talk about sending out men to serve God in foreign lands.

Now, I dare not sit down without saying another word, and that is this: Thanks to the godliness and the Christlikeness of some of our Baptist Volunteers, but, I fear, to the shame of our denomination, some of our men are actually planning to go out under other missionary societies. Now, I am a Baptist every minute, but when the Baptists refuse to let me work I will go where somebody else will let me work. (Applause.) And that is what these men have said, and so there will probably this fall sail from the American shores four men just as choice as any four whom our Board will send out, but they are not going under the Baptist banner, mark you. Baptists, ought not the blush of shame to come on our cheeks this morning when we stand face to face with such startling truths as these? We

The Judson Centennial

need these men. To be sure, they will be great servants of God wherever they go, but our work needs them. It is a shame, a downright shame. I have heard not a few people say as a matter of consolation: "Well, we are not any worse than anybody else. Here is this other society, they have a big debt too; they all have them." Yes, and if we were sending out as many missionaries as these other societies are, our debt would be tripled this morning and not what it is. Let us face God and talk about this thing, and not look in the face of our fellow missionary societies and talk about it.

There are seven hundred Baptist missionaries praying for these men to come to them. There are untold millions waiting for these men to come to them. God Almighty, our God, the God of the whole world, the God of the living, is expecting them to come to him in those fields. One and one quarter million Baptists professing the name of Christ and supposed to be bearing his marks in their bodies, and the task is not done. Oh, I wonder as we sing, "I surrender all," if there is not to our God a mark of mockery and cant in those words when we make the mental reservation that it does not apply to our money. The reason these men cannot go to the field is not because there is not money enough in the Baptist denomination—we have as much money as anybody else. The trouble is that we are looking in the wrong place to find the limitations for our foreign missionary service. And this morning, facing Almighty God in a spirit of prayer, let us raise this debt and let us make it possible for our foreign secretaries to begin to talk business to these young men whose words our hearts are literally breaking because we have shut the door of foreign missionary service in their faces. (Great applause.)

MR. ROBBINS. Let us bow our heads in silent prayer and open our hearts to God after these messages of these God-filled men.

O God, our Father, we do thank thee this morning that thou art speaking to us, that thou dost speak through personalities given to thee. We pray that every one of us may feel that God is by our side, that God is with our denomination, that God has sent to us these young men to speak forth the deep conviction that thou hast given them. And so do thou bless us in every effort that we may make to extend the volunteers of our kingdom throughout all the world, that Christ may be glorified and men may be saved. We ask it in his name. Amen.

The appeal of these young men made a profound impression, and prepared the way for what was to come. The great company caught

The Judson Centennial

something of the contagion of their consecration and zeal. They were living evidences of the vitality of the missionary cause.

RAISING THE DEBT

Now the time had come for the special effort to raise the heavy debt resting upon the societies. President Bond asked Dr. Cornelius Woelfkin, of New York, to lead in a service of worship, which lasted for half an hour, and was mostly occupied by prayer.

Professor Burton stated that owing to the sad affliction which had come upon Doctor Hunt, who was at that very time engaged in the burial service of his brother, the special committee had turned to another of those men whom all the denomination loves and honors, and who has himself had a leading part in this movement, to announce the results of the work of the committee. He named Dr. Henry L. Morehouse, for forty years Secretary of the American Baptist Home Mission Society. The prolonged applause proved the honor and esteem in which this leader is held. He explained the situation, which resulted in a total debt in round numbers of \$276,000, of which \$182,000 rested upon the Foreign Mission Society, \$71,000 upon the Home Mission Society, and about \$22,000 on the Woman's Foreign Mission Society. The United Missionary Campaign Committee had undertaken the reduction or removal of this indebtedness, and in the limited time before the Convention met had raised in pledges \$20,334, in cash \$36,610, a total of \$56,945. This indicated the temper of the denomination, which he believed would not be satisfied until the entire indebtedness was removed. He closed with some appropriate verses from the twelfth chapter of the Acts, telling how Peter got out of prison. This came to him as a message for the Convention.

Secretary W. C. Bitting took the floor, and said: "Mr. President, I have a telegram, which I should like to read just now. It is addressed to the corresponding secretary:

Toward the payment of the accumulated deficit in the missionary work of the Foreign Mission Society, Home Mission Society, and Woman's Foreign Society of the East, Mr. John D. Rockefeller will contribute \$50,000, payable on demand. (Great applause.)

That makes the present deficit \$159,000. The debt reported was \$276,000. The gifts amount to \$57,000, making \$209,000 still left. This gift, unconditional, of \$50,000 from \$209,000 leaves \$159,000. (Reading):

The Judson Centennial

And if by January 1 next the accumulated deficits have been so far reduced that a further contribution from him of \$50,000 will discharge the entire indebtedness, he will pay that amount or so much thereof as may be necessary."

This statement was greeted with prolonged applause, and President Bond asked Doctor Woelfkin to offer a prayer of thanksgiving.

After this a hymn was sung, "We praise thee, O God, for the Son of thy love," and after reading what Jehoshaphat said to his people in the day of a great crisis, and the singing of another hymn, Doctor Bitting brought the message of the Executive Committee with regard to raising the debt. It had unanimously voted that a collection should be taken this morning, and the whole debt wiped out if possible.

After his remarks, amid much enthusiasm the taking of subscriptions was carried on, and by the time adjournment was necessary the sum of \$50,000 had been raised very nearly, leaving about \$67,000 to raise in order to secure the second \$50,000 provisionally offered.

On motion of Dr. L. A. Crandall, of Minneapolis, who said they must realize that the Baptists gathered in Tremont Temple were only a small fraction of the Northern Baptists who would desire to have a share in raising this debt, the Finance Committee or a special committee was requested to prepare and recommend to the co-operating organizations a plan for speedily completing the raising of the debt. This was carried, and a committee appointed consisting of Prof. E. D. Burton, Mrs. Andrew MacLeish, Dr. H. L. Morehouse, Mr. F. W. Ayer, and Mrs. A. G. Lester.

The session was closed with prayer by Rev. G. W. Gilkey, of Chicago. The morning had in it much of inspiration and impulse, although the effort wholly to wipe out the debt did not succeed. The attempt had put the desired end in sight, and had lifted the heaviest cloud from the horizon. A fine spirit had been engendered, and the day was auspiciously begun.

II

THE HISTORICAL SESSION

WEDNESDAY AFTERNOON, JUNE 24

There are memorable occasions that do not pass from the memory of those who witness or participate in them. There are meetings

The Judson Centennial

that cannot be described, so deep are the emotions they evoke, so provocative are they of new spiritual impulses. This was one of them—one of the meetings that stir the soul, that fire the imagination, that touch the springs of action. It was in every way a great session, climactic in its experiences. This record will help those who were present to relive its scenes; to others it may bring something of the inspiration. In part we give the stenographic report of what was said, with such added comment as may reproduce the spirit of the meeting, something that the most skilful stenography cannot catch.

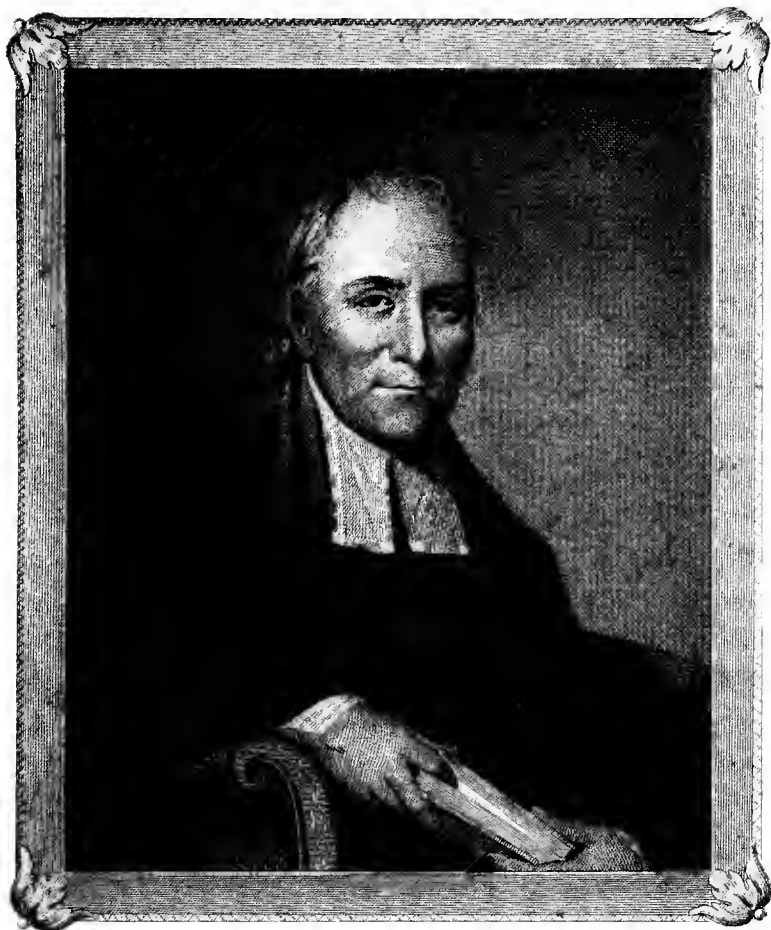


The morning session had adjourned so late that there was scant time for lunch, and the day was excessively hot, so that the throng came in rather slowly. But President Bond had made it an invariable rule of the Convention that the sessions should begin at the appointed time, if he were the only one present, and so at 2 o'clock he rapped for order with a gavel about which clusters a story.

THE PRESIDENT. The session will come to order. While some are coming in, I want to call your attention to what has been placed on the desk, and with which I call you to order this afternoon—this gavel. I will tell you a little as to what it is: When Rev. D. A. W. Smith, D. D., the son of Dr. S. F. Smith, who wrote "America," and for fifty years a Baptist missionary in Burma, returned on furlough in April, he brought to the rooms of the Foreign Mission Society this gavel, which had been made under his direction, and presented it for use at the annual meeting.

Could this thing of wood speak it would tell a thrilling story. Its handle was once part of the fence which surrounded the prison at Aungbinle in the days of the old Burmese kings. This bit of carved wood saw the prisoners as they went to their tortures and heard their groans of suffering. It heard Adoniram Judson, imprisoned there, say to his wife, "Why have you come?" The head of the gavel likewise has an interesting history. Some years ago a man from Rochester, New York, visited Burma and Aungbinle, and gave the money for building on the site of the old prison a chapel with a pastor's house near-by. The head of the gavel was fashioned from a block of the timber that entered into the pastor's house.

Although the head and the handle are somewhat different in shape,



THOMAS BALDWIN, D. D.

Pastor Second Baptist Church, Boston, 1790-1825. First president Massachusetts Baptist Missionary Society. Founder Baptist Triennial Convention; first president of its Board. Editor of "The Baptist Missionary Magazine," 1803-1825. Leader in home and foreign missions; great preacher and pastor.

The Judson Centennial

the wood in both cases is the same, a kind known in Burma as *pynma*. The form of the gavel is that of an ordinary gong-stick or hammer for ringing the gongs that summon the native Christians to church. Every Sunday from fifty to sixty thousand of these Burman worshipers are called to their chapel services by the sound of gongs struck with sticks such as this, with which you have been called to order. (Applause.)

We will open this session with the singing of the Italian hymn, "Come, Thou Almighty King."

After the singing of the hymn, the President said the devotional service would be conducted by Rev. T. A. T. Hanna, D. D., of Pennsylvania, who married Emily Judson, daughter of Adoniram Judson.

DEVOTIONAL SERVICE

Doctor Hanna said: "Let us then hear the word of the eternal love, a prayer of David for Solomon" (reading the Seventy-second Psalm). He then offered prayer, as follows:

Almighty and everlasting God and Saviour, the God and Father of our Lord Jesus Christ, our hearts look to thee to ask of thee that as speedily as possible, in the great processes of eternal God, thou wilt do the things that are spoken of in this psalm. We pray that thou wilt do them on earth so far as they are included in this earth's history. Lord, we want to offer a prayer for Brother Rockefeller and family. We fear that not many carry their names before God, but we feel, Lord, that we would not like to take so great sums of money from him and not have a heart to ask that heaven's richest blessing may rest upon him and his, and that the Lord God may grant that he may have the greatest joy of a long career in feeling that God has dealt well with him in putting into his hands what he may return to thee. Enlarge his heart and the hearts of all that sacrifice for the blessed work. We ask it in Christ's name. Amen.

PRESENTATION OF VETERANS OF 1864

Souvenir programs were now distributed, a copy of which will be found on page 247. The first order of the afternoon was the presentation of the veterans who attended the Jubilee at Philadelphia in 1864. This was one of the deeply interesting incidents, and called forth much enthusiasm from the audience, which filled the great hall in every part.

THE PRESIDENT. The veterans will be presented by Dr. Frederick L. Anderson, of Newton.

The Judson Centennial

DOCTOR ANDERSON. At the Jubilee Meeting held in Philadelphia, in 1864, those who had been present at the initial meeting of the convention in 1814 were honored by being presented to the convention. It has seemed well to us to follow that course at this time and to present to the Convention those who were present in Philadelphia fifty years ago. These people have done something more than exist for half a century. They have all of them been doing faithful and earnest and fruitful work for the Lord Jesus Christ in various fields—some in high places, others in places more obscure, but all of them equally dear to the heart of their Saviour. It would be invidious for me to characterize them as they arise one by one, consequently all I shall do in almost every case is just to read the name, when the person whose name is called will rise for the moment. With one exception I will not read the names of those who are not present, some on account of illness and fear of the strain of the meeting, others for other reasons. Now I will call the roll as we have it here:

Mrs. S. L. Brackett, Pennsylvania.

Frances N. Brooks, Massachusetts.

Rev. G. S. Chase, Massachusetts.

Rev. M. B. Comfort, New York.

Mrs. A. J. Gordon, Massachusetts.

Dr. A. G. Lawson, New York, who presented that magnificent report of the Committee on Resolutions.

Rev. A. J. Padelford, Massachusetts.

We pause when we read the name of Mrs. Sarah Potter, of Illinois. She came to Boston from Chicago to attend these meetings; she registered as a delegate and attended one or two of the meetings the first day. Then, catching cold, she went to the hospital and died there yesterday. She was the daughter of Francis Mason, who translated the Scriptures into Karen, one of our most noted missionaries. Her sister, Mrs. E. O. Stevens, whose name you will read later—you remember her distinguished husband—is also unable to be here because she is detained by illness.

Mrs. S. J. Taylor, of the District of Columbia. (Applause.) It is an exceedingly interesting fact that Mrs. Taylor's mother and grandmother were present at the 1814 meeting. And now we have three whose names were not made known to me until yesterday and one of them just now. I invited her to the platform just now—Mrs. E. B. Edson, of Connecticut. (Applause.) And then, if they will rise together, Dr. T. Edwin Brown, of Connecticut, and his wife. (Applause.)

The Judson Centennial

[As each of these veterans arose there was hearty applause, showing how sympathetically the audience entered into the unusual scene. One could not help wondering how many out of this great gathering would be present at the one hundred and fiftieth anniversary in 1964, to receive the greetings of that convention.]

Now I am going to ask the last three to rise together—Rev. D. A. W. Smith, Mrs. D. A. W. Smith, and Mrs. Mary E. Colburn. (Applause.) These three were not able to be present in 1864 because they had been sent forth to the missionary field in 1863 from Cleveland, but I think they ought to be on the platform just the same. (Applause.) It is a remarkable fact—here we have three out of a group of four missionaries who were sent out from Cleveland in 1863. It seems almost a pity, although Brother Colburn is now with his Saviour, that he could not be here to-day and complete this quartet that was sent out in 1863.

I think we ought to recognize that Doctor and Mrs. Smith have been missionaries of this Foreign Missionary Society for fifty-one years (applause), that Doctor Smith is the senior American Baptist missionary (applause), and for thirty-eight years has been president of the Karen Theological Seminary in Burma. Doctor Smith is going to speak to-morrow, but if you wish him to speak now he will, no doubt.

In response to the continued applause, Doctor Smith said: I was not expecting to be called upon to speak at this time, but I have to say that myself and wife have been down in the bottom of Carey's well for fifty years and more, only coming up occasionally to breathe the upper air and to look into the faces of my stalwart rope-holders. I assure you it is very delightful to see the light and to breathe the air of the upper and blissful regions of my native country. But what is still more delightful is to see the day breaking in the bottom of the well, so that even there we sing my father's hymn:

The morning light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears.

[Doctor Smith was given a most affectionate greeting, and was visibly affected by it. It was fitting recognition of a noble service.]

DOCTOR ANDERSON. Looking over the names of the veterans I find only one of the men who had been designated as a missionary at

The Judson Centennial

the meeting in 1864, and I thought it was eminently fitting that he should say a few words for the veterans. Rev. M. B. Comfort, of Assam and New York. (Applause.)

Making response on behalf of the veterans, Mr. Comfort said: If the matter had been left to my choice I would not stand where I do now, and I am all the more convinced—I have been from the first since Doctor Anderson asked me—that he has made a mistake in asking me to represent the missionaries at this time or to speak of the meeting at Philadelphia fifty years ago. I was there because I had no appointment as a missionary. I did not get to the foreign field until two or three years later, because at the time our Civil War was in progress, our currency was greatly depreciated, and it was impossible for the Missionary Union to call upon its treasury for more than the return of a single missionary to the field, and that was Dr. William Dean. If any of you have seen him I am sure you can bear in your memory the vision of a noble man. There went with him a classmate of mine who served perhaps one year and then his life ended. At that time our Union sent out its missionaries as a rule by sailing vessels, and I know something of the length of time that was occupied in the passage from Boston to Calcutta. I only had 147 days of it.

The meeting in Philadelphia was held in the historic First Church; the pastor of it was Rev. George Dana Boardman. It seemed, therefore, eminently fitting that the meeting should be held there, because of the fact that the son of an old and esteemed missionary was its pastor. The sermon was preached by Doctor Colwell, of Providence. The man whom you all esteem and know as a man now somewhat advanced in years, Edward Judson, was present at those meetings with his little sister. Mr. Boardman made at that gathering a thrilling address on behalf of the children of missionaries. I give you the names of a few—men who obtained more or less eminence in our denomination—who were present at this gathering. One was Dr. J. G. Warren, of Boston, who long served the Missionary Union as its home secretary, and with whom I carried on my correspondence when I was making arrangements with reference to my life-work, as I expected it to be. It has not been my life-work; I may say here that I came home at the end of seven years. In the judgment of a physician, Mrs. Comfort's health did not warrant a return and engaging in work there. If it had been otherwise possibly I should still be on the mission field instead of being a humble pastor of a church in the State of New York. Another present was Dr. M. B. Anderson, of

The Judson Centennial

Rochester, and I have an impression that he was the president of the meeting, although I am not certain as to that, and I cannot say certainly that Doctor Dodge, then of Hamilton, was present, but Dr. Baron Stowe, of Boston, was there at that time. I have spoken of Dr. William Dean as the only one who was returning to the field at that time.

I might say in passing that at that time the interest of every gathering, for whatever purpose, was somewhat divided, for it was at least a year before the close of our Civil War, and therefore, while we were interested in missionary movements and in missionary matters, we felt also deep interest in the progress of the contest that was testing the life of this nation. And therefore at the close of the meeting there was a very large excursion to Washington, and so those of us who went there had the opportunity, as it was customary for large delegations to do, to call upon the President, to pass in review before him, to clasp him by the hand and give him assurance of sympathy in the arduous task that he was trying to accomplish, and possibly some alleviation of the burden that he was bearing on his shoulders.

[This allusion to the meeting with President Lincoln, who made one of his best short speeches in responding to the address of the delegation, was an effective touch, and brought prolonged applause.]

DOCTOR ANDERSON. Mr. President, since Doctor Smith's speech, Rev. Mr. Cull, of New York, another veteran, has come to the platform. Will you please rise, Brother Cull, to be presented to the Convention. (Applause.)

This closed a remarkably interesting part of the program, that gave the note of personality to the service. It was the prelude to some notable addresses.

THE PRESIDENT. We are now to have the privilege and pleasure of listening to an address upon the subject, "Adoniram Judson," to be given by Rev. O. P. Gifford, D. D., of Massachusetts. (Applause.)

Doctor Gifford's address will be found in full, beginning on page 145. He is one of the rare men who can pack an era into a paragraph and a biography into a twenty-minute speech. His epigrammatic sentences held the absorbed attention of the audience. His characterization of Judson will live as one of the most discriminating tributes evoked by the centenary.

The Judson Centennial

THE PRESIDENT. The next address is upon the subject, "The Judson Centennial in Burma," to be given by Rev. Frank M. Goodchild, D. D., of New York. (Applause.)

This address (see page 181) was a graphic picture of the Judson party's visit to Burma and its attendance at the centennial meetings in Rangoon and at other points. The listeners appreciated the fact that another master of clear and picturesque language was giving them of his best, and there was frequent applause as he painted one word-picture after another, closing with the pathetic scene at the grave of the heroic "Ann of Ava." The hymn, "Jesus shall reign where'er the sun," was sung with power.

THE PRESIDENT. We are now to listen to an address, "One Hundred Years of American Baptist Missionary History," by Rev. Nathan E. Wood, D. D., of Massachusetts.

This was the distinctively historical feature of the program. It is given in full (see page 188) elsewhere. Perhaps no greater praise could be given than to say that, coming after an hour and a half of an exciting session on a ninety-degree-in-the-shade afternoon, this address held the unbroken interest for another full hour. The personality of the speaker, combined with the clearness of his enunciation, the beauty of the style, and the comprehensive and admirable summary of the century's progress, made this hour seem only too short. This was a most difficult task worthily done.

THE PRESIDENT. We will sing the hymn written for this occasion by Rev. Howard B. Grose, D. D., editor of *Missions*.

This hymn, with the others written for the centennial and approved by the Program Committee, is given in the souvenir program. (See page 248.) It was sung to the tune "Materna," and the effectiveness of congregational singing was never more apparent. It seemed like an outlet for surcharged feeling. Now the great company was ready for the last of this high feast—the part that all had been waiting for with intensest interest.

THE PRESIDENT. There is a name in Baptist history that every Baptist loves to honor. This is a name that stands for sacrifice, it is a name that stands for consecration, and truly these are sacred moments this afternoon when we can have upon this platform two that bear the name and have in their veins the blood of him who first made this name famous. Certainly it would be a great occasion if we could look into the faces of these men. But our privilege is to be greater than that, for we are to hear from both of these men this

The Judson Centennial

afternoon; and first from the one who not only has in his veins the blood but also carries the name which was first made famous by his father and is continuing to be made famous by those who bear that name—Adoniram B. Judson, M. D., of New York.

The applause broke forth almost before the name was pronounced, and as Doctor Judson was escorted to the front of the platform by the President, the audience rose to greet him, with continued applause. Evidently feeble in health, and feeling the strain of the occasion, he spoke simply and briefly.

ADDRESS OF ADONIRAM B. JUDSON, M. D., OF NEW YORK

I will not take up much of your time. The afternoon is on the wing, and I do not feel properly equipped to entertain or instruct this distinguished audience. But we all have our personal early recollections, and I recall an incident which occurred on a voyage from Burma to this country in 1845, sixty-nine or seventy years ago, when my father, Adoniram Judson, and mother, Sarah Hall Boardman Judson, returning missionaries, brought home to America three of their six children.

Mother was an invalid, and could not complete the voyage. God took her to a better home, and she was buried at St. Helena. But a long way the other side of St. Helena, when crossing the Indian Ocean, one night, when the wind had died away and the stars were out, and the ship stood still in a calm, the family gathered on deck, and mother sang to the group, which included some of the sailors and officers of the ship.

The hymn was "The Star of Bethlehem," beginning:

When marshaled on the nightly plain,
The glittering hosts bestud the sky,
One star alone of all the train
Can fix the sinner's wandering eye.
Hark! Hark! to God the chorus breaks
From every host, from every gem,
But one alone the Saviour speaks,
It is the star of Bethlehem.

The calm sea, the sweet voice, and the sky filled with bright stars made a scene not easily forgotten.

Of the children landed at Boston, the girl was taken to Bradford to the Hasseltine school and the two boys were left at Worcester, where a few months later I saw my father's face for the last time as he

The Judson Centennial

leaned from a window of the train taking him to Boston on his way back to Burma, where he was to meet the other three children, the youngest one of whom was my dear brother Edward, who needs no introduction from me to a Baptist audience. (Prolonged applause.)

THE PRESIDENT. On behalf of this audience I want to thank Doctor Judson for the message he has brought to us this afternoon. We shall go back to our homes in this country from the Atlantic to the Pacific and tell our children that we have seen the son of the man that we love and honor, and that we love to honor the father and the son that bears the name. (Applause.) And what shall I say of him who is now to speak to us that can in any adequate way represent to him the feeling we have for him? I believe I can express it best in this way, in saying that we love him—we love him. And we love him, first, for what he and what his father have done to lead us out into deeper consecration, into larger fields of work, and into fields that have meant much and will continue to mean much for the kingdom of God. We love him for what the name stands for that he bears, we love him for the blood that he has in his veins, and we love him for what he is himself—Dr. Edward Judson, of New York.

OVATION TO EDWARD JUDSON

This was the signal for such an outburst of recognition as is seldom witnessed in any gathering. The supreme moment of the celebration had come. If Edward Judson ever doubted whether the denomination appreciated his character and spirit, his devotion not less persistent than that of his father to the cause in which he believed, and his eminently lovable qualities, he could have no doubt of it from this hour. He had been greeted with great applause when he first came to the platform; but now, as he rose and stepped to the side of the president, he received an ovation. The congregation rose, gave him the Chautauqua salute, cheered; then, after sitting down, broke into wave after wave of applause, so that all he could do was to stand there and smile responsively and wait. That he was profoundly touched was plain, but he seemed overcome with a feeling of wonder at such a tribute. Too large a man to attribute it to himself, he saw in it all a tribute to his father, of whom he was the special representative by reason of his calling and work. How simply he began, yet how characteristically, when the people gave him a chance to be heard. You will read the address in full elsewhere (see page 152), but the opening words may well be given here also:

The Judson Centennial

President Bond, Brethren, Sisters, Fathers, Mothers, Young Men and Women who are going as missionaries, you Veterans who have returned from distant fields,

“Hearts worn out with many wars
And eyes grown dim with gazing on the pilot stars.”

I count it the supreme honor and joy of my life to be permitted to speak a benedictory word on this historic occasion under the auspices of the Northern Baptist Convention in the presence of this assemblage of representative Christians gathered from all sections of our great land to pay a tribute of affectionate remembrance to my father, Adoniram Judson, the first American foreign missionary.

A single allusion to himself, in connection with the “delicious reminiscence” contributed by his older brother: “I was a little baby then, a puny, sickly babe, left behind in Burma under the care of the missionaries. My mother had to leave us; she was dying.” That gave the human touch. Then his thought turned to the absent brother, “permanently disabled while fighting under the Union flag in the great Civil War.” A quick transition showed how his father’s example had always been his inspiration. “I always keep a picture of my father on my study desk, representing him in his youth.” He made it clear how the obstacles met by his father in his “ever-climbing way” had nerved the son, and how the father’s achievements, which he grouped in cumulative and masterly style, had strengthened his faith and given his life an inspiration “to try to do faithfully the next thing without having regard to the bulk of the things done, knowing that our Lord does not measure our life but weighs it, accounting not so much its bulk as its spirit.”

As he went on, frequent applause had come, and at the conclusion there was another scene of ovation. There was a thrill in the air, and pent-up emotion was striving for expression.

When a pause came, President Bond said: Doctor Judson, would that I could give you some adequate conception of the appreciation of this audience, and not only of this audience, but of the Baptists from the Atlantic to the Pacific, of the lives of men like your father and yourself. But until the books are opened it can never be known, and when the record is read there, then can be understood and not until then, our appreciation of the life of these men.

There were one or two announcements, and on motion of Rev. W. W. Ludwig, of Brooklyn, a message was voted to be sent to the absent brother. A motion to adjourn was carried, and the President asked all to be very quiet while Doctor Judson led in prayer and benediction. Doctor Judson closed the session as follows:

The Judson Centennial

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.

Then there was a pressure forward as hundreds sought to grasp the hand of Doctor Judson. His election as Honorary President of the American Baptist Foreign Mission Society for life, at a previous session, had been greeted as one of the happiest events of the Convention, and now there was great joy in not only having seen and heard him on this centennial occasion, but also having opportunity to show him the esteem in which he is held. Groups gathered to talk of the great afternoon, which was thought to be a climax of interest. But centennials can afford more than one climactic experience.

III

MISSIONARY VOLUNTEER SESSION

WEDNESDAY EVENING, JUNE 24

By eight o'clock there was another great gathering, as though the appetite for meetings grew by what it fed on. Every seat in the Temple was filled, and it was a most inspiring audience.

THE PRESIDENT. The session of the Convention will be in order. We will open by singing the hymn "Coronation," first on the program of the evening.

After the singing of "All hail the power of Jesus' name!" the President announced that the Scripture would be read and prayer be offered by Rev. Walter Bushell, of Burma. The Scripture reading was Isaiah, fifty-fifth chapter. The prayer was as follows:

O Lord, thou art great and greatly to be praised, for thou art the Creator and Preserver of all things. From everlasting to everlasting thou art God, and besides thee there is none other. We praise thee, O God, that thou hast taught us the glorious truth, and we who are assembled within these walls to-night can look up unto thee and praise thee only as our Creator, not only as our God, but in Christ Jesus, our Father.

O Lord our God, we praise thee for thy gracious dealings with us. We thank thee for the adoption into thy family. We thank thee for the lessons thou hast already taught us. We thank thee that thou hast

The Judson Centennial

made us thy children. Thou hast taught us thy truth not for ourselves only, but thou hast taught us in order that we may teach others. Thou hast given us this truth in order that we may convey it to others. Yea, thou hast put a command upon us, and thou hast bidden us not to preach to our own people only, not our own nation only, but thou hast commanded us to go to all the world and preach thy gospel to every creature.

And now, O Lord our God, we are before thee to-night as a great body of Christian people, organized to obey thy command. We have received thy blessings in the past. Thou hast been gracious to thy servants whom thou hast sent forth, whether into their own lands or into foreign lands, and thou hast blessed them as messengers of thine, carrying the gospel of light and life to others. O God, we praise thee for what thou hast already accomplished through us. But we look around us, and whether in our own lands or in others we behold multitudes still living in darkness. We behold some still bowing down before idols. We behold many living lives of unrighteousness and sin; they have rejected thy truth. O Lord our God, grant that we who are thy servants may now receive such a blessing that shall qualify us in every respect not only to preach, but to preach successfully; to impress thy truth upon the hearts of our fellow men; and may thy Holy Spirit so water the seed sown that thy word shall not return unto thee void, but bring forth fruit abundantly. To this end, O our God, do thou bless every one of the organizations now before thee. Bless this our great Convention; crown its officers with wisdom and with power, and grant, O Lord, that the result of all our labors may be salvation to a multitude of our fellow creatures and glory, eternal glory to thine own great name. We ask it for Jesus our Redeemer's sake. Amen.

THE PRESIDENT. A suggestion has been made that we ascertain how many there are present that have ever looked upon the face of Adoniram Judson, and I am going to ask now for all those in this audience who ever had that great privilege kindly to rise and remain standing. I see two—three. We are glad that we can have with us three.

For the next speaker it would be as great presumption for me to introduce him to this audience as it would be for a man to introduce his brother to another brother. He belongs to you, he is your own, and no man is rendering more service to the Convention than the man who is to speak to us at this time; and the best that I can say to you is that he is your own. He will speak upon the subject, "The Baptists and the Future of Foreign Missions." Rev. William C. Bitting, D. D., of Missouri. (Prolonged applause.)

[Doctor Bitting's address is given in full in another place. (See page 158.) It abounded in epigrammatic statements, and evinced great care in the collection of facts and massing them in convincing conclusions. Its points were received with applause, and as a state-

The Judson Centennial

ment of missionary policy it has wide significance and should be studied carefully. It was of centennial caliber, and will furnish material for the coming Baptist historian.]

THE PRESIDENT. We will sing the hymn printed on the program. This hymn was written especially for this occasion by Rev. J. M. Lyons, of Germantown, Pa., eighty-six years of age. The first stanza contains a reminiscence of Grant's troupes cheering him as he passed by the lines in the terrible but victorious campaign of 1864. (See program, page 249.)

SENDING OUT THE MISSIONARY REENFORCEMENTS

Now came one of the features instinct with human interest. The platform was occupied by young men and women who were soon to go out as missionaries, and who came to give their witness to the missionary call. Such personal testimonies never fail to reach the heart. The applause that greeted the speakers was the means of revealing the keen interest which the audience took in them. This part of the exercises was in charge of Secretary Haggard, who has conducted it for many years at the Foreign Society's Anniversaries.

THE PRESIDENT. Next on the program is the sending out of missionary reenforcements. This will be in charge of Rev. Fred P. Haggard, of Boston. (Applause.)

DOCTOR HAGGARD. Mr. Chairman: In previous years this exercise has marked the climax of the annual meeting of the Foreign Mission Society. It was with some reluctance that the Society consented that the Convention might have these young people on its program. There was only one other exercise that might possibly take its place in our thought, and that is the exercise which we shall have to-morrow evening in the final address of Dr. John R. Mott. The names on the program before you are the complete list for the year. There is a supplemental list in your hands, namely, the list of those who are actually present with us, for you will see that some have already sailed; others, because of the fact that they are not to sail this year, are not here, attending commencement or teaching school, engaged in one way or another. One was called away who had expected to be here. We have, however, these friends with us. But before you hear them I want you to note particularly the statistics found on the fourth page of the leaflet, giving you the figures representing the number of men and women who have gone out, sent out by the Society since the year 1865. (See page 284.) The figures for



MISSIONARIES SAILING IN 1914

Top row—I. N. Earle, Jr., Rev. W. E. Rodgers, G. L. Bergman, Victor Hanson, R. H. Fisher, C. E. Van Horn. Second row—Mrs. Earle, Mrs. Rodgers, Mrs. Bergman, Miss Lucia M. Parks, Mrs. Fisher, Miss Alice M. Owells. Third row—Miss Ruth Daniels, Raymond N. Crawford.

The Judson Centennial

1914 would read across the page eleven men, eight wives, seven single women, and then the total, twenty-six.

There are just two facts that I would mention before these young people are introduced. One is that we do not have to place stars and daggers before the names of our young women appointees now as we used to do, a star representing the appointees of the Eastern Society and the dagger representing the appointees of the Western Society. We have one Woman's American Baptist Foreign Mission Society. (Great applause.)

Another fact—that the Foreign Mission Society, the so-called General Society, also now appoints women, for special reasons; for example, to the Bengal-Orissa field. Then you will find on the program those who are representatives of the Woman's Society and women who are representatives of the General Society. But to-night, as I hope always in the future, we are one in thought, in sympathy, one in our bonds of fellowship upon the field, as the representatives of these several organizations work together in these distant stations.

These friends have been asked to speak of themselves. There is no apology for this request made to them. They will not apologize for it. You prefer to have them, I am sure, speak of themselves, of their heart's desires, of their personal experiences, and they shall now be introduced to you one by one. Their message will be brief, but it will come from the heart, and if you have the experience of those who have heard these testimonies in years gone by, you will go from this house to-night profoundly moved by the grandeur of this work and by the personnel of those who are giving themselves to it.

THE WORDS OF OUTGOING MISSIONARIES

The first to speak to you will be Mr. Van Horn, and he will not come alone. Miss Owells, his fiancée, will stand by him here. (Applause.)

MR. CLARENCE E. VAN HORN. A vision of a need constitutes a call to fill that need. That has been the great thought that has been the motive power in my life ever since I became a Christian. This thought came to me from my father, who always told us children at home when we were young that whatever we saw that needed to be done, it was our place to do it. I never realized at the time that that would have in later years a religious application, but after graduating from college and having taught for a year, there came to me a vision of the need, a need out in Burma, in our Rangoon Bap-

The Judson Centennial

tist College, and because I felt that possibly I might be able to do something to meet that need I volunteered to become a foreign missionary. And by the grace of God I stand before you to-night ready and willing to do all that I can to meet that need in the foreign field. I thank you. (Applause.)

MISS ALICE M. OWELLS. It is with great joy that we go to Rangoon, and it is my hope that we may be faithful in our work for the Lord. (Applause.)

DOCTOR HAGGARD. It is a great privilege a secretary has to meet these young people in different parts of the country. I well remember the day when Miss Owells met with the committee and myself in Chicago. Doctor Hunt is now the candidate secretary, and he has that privilege, and yet all of us share in it, that blessed work of hunting out, of hearing these young people and talking with them regarding their plans and their life-work. We will next hear Mr. Raymond N. Crawford. (Applause.)

MR. RAYMOND N. CRAWFORD. My call comes to me from the verse of the Lord's Prayer which we use in almost every church service which we hold, "Thy kingdom come; thy will be done on earth as it is in heaven." Thus my call is a double one. The kingdom has not come on earth. Men are not brothers as they should be. Suffering and misery mark large sections of the world, and just as when you see a child toddling in front of a trolley car you cannot help but jump to save him, so, it seems to me, one who realizes that whole civilizations are demanding help cannot help putting himself into the gap.

Then there is the other call. Why is it that the philosophy of some religions is such that the people have as their greatest hope, not Him, but Nirvana—nothing, oblivion? Is it not a reflection of conditions about them and of their idea of God? And so if this is their philosophy and religion, why should not a man go to take them the message of Jesus Christ and the great All-father of love? (Applause.)

DOCTOR HAGGARD. I am sure you appreciate the effort of these young people to keep within two minutes. If they do their work on the field as effectively as they are doing this, we shall hear from them in the years to come. We will next hear Mr. Stallings. He is assigned, as you will notice, to Assam. There is still some question as to whether he will go to Assam this year or not, but he is to go ultimately.

MR. WILLIAM H. STALLINGS. I am going to begin just where I left off this morning. I only had ten minutes, and I should have

The Judson Centennial

had twenty. I am thinking just now of the list I have here in my little black book of the people who are going to be applying to our missionary societies to go to the field next year. The list on the sheet comprises those who have already been appointed, and there is another list just as large as that who are going to be asking for appointment with might and main during the next twelve or fifteen months. And as we go about raising this debt let us keep that in mind, because unless we do we will come up to the close of this year and we will have a debt to raise that is bigger than the one we have this year; and my prayer is that next year when we close up we will have money enough and more, so that we may be able to send more missionaries than we have applying to our Boards, although twenty-five or more may make application. I thank you. (Applause.)

DOCTOR HAGGARD. You see, he didn't need twenty minutes, after all; he made a pretty good speech in one minute. Mr. and Mrs. Bergman. I wish you might have seen the little Bergman that they brought with them when they came to receive appointment by the Board.

MR. GODFREY L. BERGMAN. He is the best member of the family. It is too bad he is not here. Doctor Haggard told us we should have three minutes; now he has cut us down to two. I am going to be a foreign missionary, first of all, because I am an American; because I love our American institutions; because I love our American ideals; because I have a deep place in my heart for our American principles. Some of my friends cannot understand why I go. It is not strange to me when I think that my grandparents came here from Germany in search of a broader opportunity in life, and that I, two generations later, should have just a bit of the same *wanderlust* in my soul to go out, not to get, but to give. But not only that—I am going because I am a Christian, because I believe my Lord and Saviour wants me on the foreign field. I am going over because I believe that the great problem of the foreign field is sin, individual and social; because I want to be a Jesus Christ's man in Burma, for which I sail next fall. And then in the last place and not least, I am going because I am a Baptist; but as Doctor Bitting has used his sixty minutes so well on that subject, I will just say, "Them are my sentiments too," and close with that. (Applause.)

MRS. GODFREY L. BERGMAN. Eight years ago I caught a vision of the great need of the world, and also a vision of my Saviour and all that he had done for me. Then there arose in my heart a new love for him and a great longing to go out and help meet that need, to

The Judson Centennial

go out in the dark places of the earth, and make known his name to those who do not know it. I am so happy to-night that it is our privilege to go out this year to Burma, and I cannot conceive of greater joy than telling the story of Jesus and his love to those who do not know him. And I only pray that God may make me worthy to have a share in this great work. (Applause.)

THE JOY OF SACRIFICIAL SERVICE

DOCTOR HAGGARD. Please note on the back of your programs the names of those who express any unhappiness at the thought of going. But as these all now speak of joy—whether they speak of it or not, it is in their hearts—so you may know that in the years to come as you hear from the fields of separations, of hardships, of trials even unto death, even during those days joy will be still in their hearts, for it will be. These people are just like those who have gone forth in former days. There are Judsons here, Adonirams and Anns, and we shall hear from them. I want you to note on your program as we go along, these people, and check them; pray for them, put them on your prayer calendar. You know them now; you can pray more intelligently for them. Miss Carter next. I am asked just to make a correction regarding Miss Carter. She comes from Wollaston instead of Medford, and she had the privilege of attending among her other schools—for there is quite a list of them—the Gordon School.

MISS OMIE E. CARTER. When I commenced my hospital training I was a "Farther Light" girl. Nurses in a hospital do not have much time to attend Farther Light meetings, but I did go to one of the meetings, and they gave me the pledge to sign. I carried that pledge back to the hospital, or the last part of it, where "We gratefully pledge ourselves to give more time, money, and prayer that upon those that live in the darkness and under the power of death the light may shine." A pupil nurse in a hospital does not have very much time; she does not have very much money. We all can give some more money than we do. She can pray. But the time was the thing that bothered me most, and I was very anxious to sign that pledge, but I knew God understood, and if he wanted me to give more time he would make it possible. He has made it possible now, and I hope to spend the rest of my life among the Garos in Assam, and by ministering to those people show them a little of the love which is a reflection of the great Divine love through which I hope to bring them to their Saviour. (Applause.)

The Judson Centennial

DOCTOR HAGGARD. We will next hear Doctor Weaver, and she is so loyal to her institutions—one of them—that she wanted me to be sure and mention it, as it is not on the list—The Baptist Institute for Christian Workers in Philadelphia. We all know it. (Applause.)

FLORENCE R. WEAVER, M. D. During the story-reading period a great desire came into my heart to tell the Chinese about Jesus. Though I was but ten years of age I was quite sure that the Lady of the Lily Feet would be a thing of the past and that Chinese women would be emancipated from their slavery could they but know my Jesus. During my girlhood that great desire was changed to a purpose through mission study. How could I stay at home when there were millions of child-wives and widows in India? Listen: There are thousands of girls in India under ten years of age, married to men over fifty. Listen: There are thousands of girls in India under ten years of age bearing children. Listen: No male physician is allowed to go behind that veil; that is why I studied medicine. On entering the medical school I was kept true to my purpose, in spite of many temptations, by the Student Volunteer Movement, because of the great vision of the volunteers with whom I was associated. After entering the hospital there were many attempts made to keep me at home, but there were thirty in my class in the medical school to stay at home and do the work here; there were only three to go to the far field. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself." Love means to give yourself. Thou shalt give thyself with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and give thyself to thy neighbor and to God. Pray for us that we may give Christ the preeminence. I am going to Nellore, India. (Applause.)

DOCTOR HAGGARD. Pray that a large number of young women may be willing to do what she has done—study medicine that they may go abroad as missionary teachers. Within the last two years the number of young women giving themselves to this study has decreased hundreds of per cent. We are unable to explain this. But we want to make it known that there is great need for women physicians in the Far East.

THREE WOMEN FOR BENGAL-ORISSA

And now I am going to introduce three women at one time, for they go to the same field, our newest one, Bengal-Orissa, formerly

The Judson Centennial

the Free Baptist Mission field in South India—Miss Porter, Mrs. Holder, and Miss Ruth Daniels. (Applause.)

MISS AMORETTE PORTER. God uses very small things to lead people to the work he wants them to do. In trying to think of the things that led me to this work the first that I think of is the news-letters from the field. A friend used to give them to me, and I found out then what living missionaries were like. Then the paper which is published by the Free Baptist women, the *Missionary Helper*, was always an inspiration to me. There were friends too, who had wanted to go out and could not. They helped me toward it. Then there were three whom I knew who are already there in the very field to which I expect to go. One is finishing her fifth year in the work there. Two whom I knew in college have been there now for two years, and I am glad to go out to the work that they are doing, that I have looked forward to so long. I want to see the joy-light coming in the faces out there. (Applause.)

MRS. IDA M. HOLDER. I was born in a large missionary family in India. There are eight of us children in the family, and I was brought up on missionary stories, and from my earliest childhood my great desire was to go to the little widows of India, of whom there are twenty-four million. When I was in the university I joined the Volunteer Band, but at the end of my course in education I had put aside for several years the thought of ever going, and in fact in my mind I thought it was put aside for ever. I spent two years in high-school work, and was married two years ago. Our home was an unusually happy one, and we were trying to uphold the Christ in our every-day lives and in the community where we lived, amongst foreign people. But it seemed that God had other plans for us. It was just a year ago this month that my husband met his death, an accidental death, and of course it seemed to me that there was nothing left for me. But I always remember my brother, who came to me then and said, "My sister, if you keep very close to the Master now, I am sure that he will show you his plan for your life." And I promised him that I would go anywhere that he wanted me to go. It was just a month from then that the letter came from the president of the Free Baptist Women's Board, asking me if I would go to India. I was surprised when the letter came, but it was simply God's answer to my prayer. The way was opened, and I knew the need. What reason could I give to my Lord and Master for not going? The women and the children of Texas have made it possible for me to go, and I am glad, and in September I take my little daughter, who

The Judson Centennial

is not eight months old, to India. I go as a humble missionary from the women of America to take the glad tidings to the women of India, and I hope that God may be able to use me. (Applause.)

MISS RUTH DANIELS. Years ago, when I was in high school, it seemed to me that God wanted me to give my will entirely to him, and after days of struggle and doubt I felt that I was willing to do anything that I might have God's best. And since then I have had trials and other problems and a good many failures, but I have always determined, always renewed this determination, to do what Christ planned for me, and it seems now that his plan is India.

There is one thing I want to say, and that is that it makes me very humble when I think of the sacrifices of some people I know who are making it possible for me to go. I know of one man who is very poor who has given five dollars, and he said to me, "Now, I can be preaching in India." And I thought, "I am only going to be a part, and he is going to be another part." And I know a woman who is going to give fifty cents a week, and she has a small salary and supports a mother and a brother. It makes me feel as if I was only a small part and I would have to do a great deal in order to make their money count.

If I was to say what is deepest in my heart it would be to say whatever I shall do, the greater part of it, I am sure, should be credited to my mother and father, for I am an only child, and they have made it possible and pleasant for me to go. (Applause.)

DOCTOR HAGGARD. This mother came with her daughter from Michigan to Boston. She has gone back. I shall next call upon Mr. McGlashan; destination, South China. (Applause.)

"TO WIN CHINA FOR CHRIST"

MR. ARCHIBALD D. MCGLASHAN. It is with a strange sense of joy that one comes to an hour like this. We are deeply thankful to you that you have made it possible for us to be here to-night. We pray God's blessing upon you. We pray that we may not be false to the trust that you have placed upon us.

The reason I am here to-night, as far as past history is concerned, is due to Christian parentage, Christian home training, and Christian education. But as I stand here to-night and look forward to going to China, there are three things that make me want to go. They are simple. First, I am a Christian. I am not all that word Christian means, but I am a follower of the Christ. I have experienced in my

The Judson Centennial

own soul the joy, the strength, and the hope that he alone has to give to us who come to him.

I think, secondly, that we are all of one blood, of whatever color our face may be, and that as Christ can satisfy the deepest yearnings of my heart and means most to me as I look forward to the future, so he can satisfy the yearnings and mean most to every other creature wherever he may be or whatever may be his history. And since it is good for me, I wish he had that same great confidence, not only the hope that is beyond, but the strength and the steadying power in his daily life.

And thirdly, since every individual should have this Christ and since there are individuals outside of the United States, it is the duty of some of us to go abroad to give it there. As I look over that Chinese Empire with its hundreds of walled cities, cities large enough to be walled, where there is no preaching of the gospel, and perhaps not a village in this country where there are not some who know of Jesus, I somehow feel that it is my duty to tell some of them about Jesus, to let that power come into their lives, and then let them be the center of an evangelistic force that is to bring that section of China to Christ.

I cannot help but feel to-night that God has been reserving that wonderful race through all these years, longer than the history of our own Bible, for a tremendous destiny. And I believe that now as never before is the time for us of Christian America to send forth our hundreds, instead of our tens, of men and women into that country and win great China for Christ, that China may help us save America. We love America none the less because we go; I believe we love it more. You love China none the less because many of you must stay; perhaps you love it more. We come to the world with one great love, and together we go forth arm in arm to help to lay the world at the feet of Jesus Christ. May nothing keep us from doing our utmost to realize his passion for this work. (Applause.)

DOCTOR HAGGARD. Miss Culley goes to South China. She will speak to us.

MISS MABELLE R. CULLEY. Do you believe in answered prayer? That is just why I am here—because father and mother prayed, because godly friends have been praying that some one would go to the Swatow school. You know that school has been closed, the first time in its history of over fifty years, and waiting now for me to come and open it. Some one has told me that since the government has organized girls' schools in China they want the graduates of our

The Judson Centennial

girls' schools to come and teach in the government schools. But do you know, our girls would not go, and why? Because they could not have one hour's study of the Bible in the government school. That is the type of girl we want for our Swatow school. Will you pray that God and I can bring about just that kind of girl from Swatow? (Applause.)

DOCTOR HAGGARD. Think of Miss Culley as being the sister of Mrs. Lewis, the superintendent of the Home for Missionaries' Children at Morgan Park, she herself having been a missionary in West China with her husband until his death. She is now living at Morgan Park with her four little children, caring for other missionaries' children.

A note comes to the desk containing this very significant statement:

"Mrs. Holder, who has just spoken to us, who is to go out with her little girl to the Bengal-Orissa field, is the granddaughter of the founder of the Bengal-Orissa Mission, and that family has given 374 years of missionary service." (Applause.)

DEDICATED FROM BIRTH

I will now present Mr. Hanson, with his fiancée, Miss Parks. (Applause.) It was in Des Moines, when the anniversaries were held there, that we had our first good conference with Mr. Hanson. I am glad to have him with us to-night at the completion of his preparation.

MR. VICTOR HANSON. My parents came from Europe to the Western plains, to the prairies, in order that they might better their conditions of living, but before they found much gold they found God, and in their consecration they dedicated their firstborn to the missionary service. I did not know of that until Mr. Haggard told me about it a year or two ago. They had never spoken to me of it. We were completely isolated in that community. My family settled in a community of their own nationality. We did not have any contact with the outside world, and the first that I recall was that brought to us by Reverend Nelson, a missionary from the Congo, who has since died. I was seven years old when I sat listening to him—I suppose he did not see me down between the high benches, but I became a volunteer that evening as he talked of the mission to Africa. I never forgot it as I led off, the first from that community to attend high school and college and so on. As I went on with my college work I felt that I must reexamine this purpose which had so

The Judson Centennial

early come to me, and I felt that I must identify myself with some great cause, for only that could make life have meaning, and I am puzzled now that it took me so long to realize that it was possible for me to identify myself with universal humanity, and now it is that that brings to me a reaffirmation of my missionary purpose, the very center of which is to bring to the human need the greatest satisfaction and the greatest power of salvation that I know, the religion of Jesus Christ. (Applause.)

MISS LUCIA M. PARKS. I am glad of the privilege to invest my life in new China. (Applause.)

DOCTOR HAGGARD. I shall never forget the day in Des Moines when Mr. Hanson's father and mother sought me out and said: "We have a son whom we would like to give to the foreign mission work. He was dedicated to that work when he was born. We have never told him that, but he has himself found that purpose in his own heart and we want to bring him to you this afternoon." He is here to-night. (Great applause.)

We will next hear Miss Alice Bixby.

MISS ALICE C. BIXBY. I know you will all congratulate me when you know that I am going to Yokohama, to our splendid Mary Colby School for Girls with their dear Miss Converse, and I do indeed consider it a cause for congratulation and the greatest privilege in my life that I can go there and help. One of the most beautiful ways that God has given us of expressing the emotions of the heart and the soul is through music, and better than that, it is a universal language, for our old hymn, "Nearer, my God, to thee," would strike the same chord in our heart whether an Italian, a Russian, a Chinese, or an Englishman, or an American should sing it.

"I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he has put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord." We know that he has saved thousands and thousands in this country, and he has saved thousands across the seas; but there are millions yet in darkness, and it is the great desire of my life that I may help put this new song in the hearts and on the lips of the Japanese girls. (Applause.)

DOCTOR HAGGARD. Miss Bennett, who also goes to Japan. You will see her name on the list, but the designation is blank. Just write in, "Japan."

The Judson Centennial

MISS HARRIET C. BENNETT. I am very glad to be at this Baptist Convention, for it was twelve years ago, at the Northern Baptist Convention in St. Paul, Minnesota, that I received the inspiration to make my definite purpose to go as a foreign missionary to Japan. Ever since then the path has been very easy for me, because my father and mother were missionaries in Japan for thirty years, and I was born there, so that it gives me the very greatest pleasure you can imagine to go back to my own, my native land. And I hope that I may be able to teach my countrywomen there "the greatest thing in the world." (Applause.)

DOCTOR HAGGARD. She is not like the Irishman, of whom Doctor Eaton told us at the Social Union not long since, who was born in New York and referred to the fact that he was born out of his native land. Mr. Rodgers, whose name is on the list, and who should have been here, was called home by the illness of his mother. In view of this and the fact that he has only a few days of preparation for his journey to the Congo he is absent. Next is Mr. Long. (Applause.)

MR. HERBERT C. LONG. I was brought up in a Christian home. I never had any very particular call to go to the foreign field. It was only after much consideration and much deliberation that I finally decided to go, although I believe that if I had been compelled to decide before I did, I should have decided to go to the foreign field. I think there were two elements in my call. The first was, the great need of the foreign field. Long before I ever thought of becoming a missionary, my heart was touched with the stories of the unfortunate people in other lands, and the more I came to know the more I came to feel their great and deep need. Oh, the pathos, the sadness that must come into the hearts of those whose only hope—and that at best is a very slim hope—is Nirvana, extinction! Oh, the terribleness and the dreadfulness of the sin, the depth of degradation that we find in lands where Christ is not known! I have heard people say that we have just as bad conditions in the slums of our cities. Yes, perhaps we have, but the conditions in the worst parts of our cities are almost universal in foreign lands.

And then the other element of this call was the fact that I had a firm and constant faith in the power of Christianity. I believe that our Christ is able to save unto the uttermost. And this is not a mere matter of theoretical belief; it is borne out to me in the facts of nineteen hundred years and the cases of millions of souls. And it is because I believe in a Christ who is mighty to save that I believe

The Judson Centennial

in foreign missions. A great need and a great Saviour—that is my call, and God has opened the way for me to go, and how can I but be glad to put my service where he wants it? I believe that I shall have far greater joy in serving God in his way than I ever could in mine. (Applause.)

DOCTOR HAGGARD. We will hear from Mr. and Mrs. Earle. (Applause.)

MISSIONS "IN THE BLOOD"

REV. I. NEWTON EARLE, JR. My great-grandfather was a Baptist missionary, my grandfather was a Baptist missionary, my father is a Baptist missionary, and how can I escape it? In case blood had not been sufficient, I have been brought up in the church, I have come to maturity in the pew, and I wear ordained clothes. Dear friends, I have been working with Mrs. Earle for three years among the Negroes in New Orleans, and the privilege of facing a number of people of another race is something I cannot express to you to-night. I had a desire to go to Africa, but if I cannot make it to Africa where they are black, I am glad I can go to the Philippines where they are brown. The motive that first took me into the field was the need of the world for Christ, but the motive to-night that takes me into the field is because Jesus Christ wants the world. (Applause.)

MRS. HANNAH GLOVER EARLE. So many people have asked me how I dare to go and live in a foreign country among the heathen—that they would be afraid. The question with me has always been, How would I dare stay at home? I would be afraid to stay at home. All my life I had been going to be a foreign missionary before I knew what the term involved. But as I grew older and realized more and more, the desire became greater. When I was a child I heard a speaker once say that before entering the ministry a man should have a vision, and expecting then to become a foreign missionary I used to pray that God would give me a vision. It came, but it was so simple that it was a long time afterward before I realized that it was a vision. During college, though I was a Student Volunteer and had expressed my purpose to be a foreign missionary, there came a time when the matter had to be settled one way or the other, and in the decision was involved also the decision whether I would be a foreign missionary or a home missionary, and as I thought about it God gave me that vision. It was only a simple one, as I said; it was only a picture of which I had often heard missionaries tell, and of which I had often read—the picture of the Indian mother throwing

The Judson Centennial

her little babe into the river. I had always loved dolls; I had always wanted children of my own; and when the thought came that that Indian mother, because of the cruelties of her religion, had to give up her children, I could not stand it to think that in America I should have my children and be happy when she had every bit as much right to be happy with her children. When I changed my name, I changed the place to which I expected to go from India, to where the Board should send my husband and me, to the Philippines. So this fall I expect to go over with my baby girl—who, by the way, is going to be the finest missionary of the three—I expect to go and through the medium of the Christian education make the Filipino home happy. (Applause.)

DOCTOR HAGGARD. I would like to have time to tell you about the Philippine school to which they are going. They are well equipped, as you see. Mrs. Earle has just received her Master's degree from her *alma mater*, Bucknell.

BORN ON MISSION FIELDS

And now there are four more couples to be introduced. These couples are exceedingly interesting. The first three are of mission ancestry. You have already had two such before you, Mrs. Holder and Miss Bennett, but here is Mr. Royal Fisher, whose father and mother are in Japan; Frank Manley, with his wife—Mr. and Mrs. Manley, senior, are now in South India; Archibald Adams, whose widowed mother is now in China, and Mrs. Olive Mason Adams, his wife, whose father and mother, after forty years in Assam, sit before me. Think of this heritage! Think of the joy that they have in following in the footsteps of their parents. We will hear first from Mr. and Mrs. Fisher. (Applause.)

MRS. JOSEPHINE WRAY FISHER. It seems almost too good to be true to think that in a month we sail for Japan. I suppose you think it strange that I should give any reasons for going myself, but I am glad to say to-night that three years ago, two years before I met Mr. Fisher, I joined the Student Volunteer Band in Oberlin College, and for two years I was an officer of the Band and gave my whole life to it. I was glad to change my plans, because I feel that a Christian home in a non-Christian land is the greatest influence there could possibly be, and I only hope and pray that the chance which has been given to me may be blessed of God.

MR. ROYAL H. FISHER. I never was consulted in my interest in

The Judson Centennial

foreign missions, for I first saw daylight on the mission field. But I am glad to come before you to-night in the face of almost an oath, as a boy, between my teeth that, whatever happened, I would not be a foreign missionary—I am glad to come to you to-night and say that we are going to Japan next July. The opportunity has come to go there to engage in union educational work in the enterprise of picking by hand these Japanese leaders that are the great need of the country to-day, and with a chance like that we are indeed glad to go.

This missionary decision is rather a cold-blooded affair, after all. It is just a matter of investment; and we have been trying to find the place where our lives would cash in at the biggest figure in the currency of the kingdom of God, and for us that has meant Japan. Why are we going? Well, simply because you could not hire us to stay at home.

DOCTOR HAGGARD. I am reminded that the next couple are not Mr. and Mrs. Manley, but Mr. Manley and Miss Argo. (Applause.) Mr. Manley is one of nine children, all born in South India but one. He was born in South India.

MR. FRANCIS P. MANLEY. In a very real sense I am going home when I look forward to going to India. Let me tell you of a day that my father started for America with me. It was at night, because we always travel at night there when we can with any reasonable degree of convenience. I shall never forget the row of faces that I saw in the lantern light as I was saying good-bye to my boyhood friends. They were just ordinary boys, such as we know in this country, though they didn't dress as our boys do and though they didn't look the same color as our boys do. They were boys that I had gone fishing with, that I had played games with, my only companions. I shall never forget the row of faces in the lantern-light, faces shining with their own tears, and I shall never forget the feeling of those tears on my own face as they kissed me good-bye in the impulsive Oriental fashion and plead with me to come back to them. They are my people, they want me to come back, and I want to go home. But more than that and above that, as was said at Kansas City, there stands One among them with pierced hands, saying, "Come over and help us." I want to go home; I want to go back to those people that seem to me like my own people. But more than that, I want to follow the beckoning of the pierced hands, the beckoning that to me is in the direction of India. (Applause.)

DOCTOR HAGGARD. Miss Argo, of the Gordon School. (Applause.)

MISS EDITH A. ARGO. I have felt the leading of the Lord Jesus' love

The Judson Centennial

ever since he first put it into my heart when I was a very small child. It has led me on through my two years of high school and into Denison College. I only mention that because it was one of the greatest mile-stones in leading me into the missionary work. It is a western hotbed of Christianity and missions. And then the Lord led me, through ways I could not understand at the time, away from home and into the Gordon School, and here I have felt the power, not of being led, but of being sent. I feel that I can say with Paul, "Press on." (Applause.)

DOCTOR HAGGARD. Mr. and Mrs. Adams—and as they rise think of them as one of the couples unable to go out this year for lack of funds.

MRS. OLIVE MASON ADAMS. In an address last night a speaker said that one of the needs of China is for Christian homes. I hope to go, and I have been planning to go to China to make one of these Christian homes, and to be a help and example for the people of China. Besides, I am glad that I am a daughter of missionaries, because the people of other countries do not seem to me as a mass but as individuals, and I want to go to take to them something that they have not got. (Applause.)

And now occurred one of the unexpected and thrilling incidents of the Centennial, in the next address, which was delivered with an intensity of feeling that swept the audience off its feet. Mr. Adams is a manly, strong, winsome young fellow. He took this as his one chance.

THE SPEECH THAT BROUGHT MONEY TO SEND THEM OUT

MR. ARCHIBALD G. ADAMS. Those of you who know me might expect and should expect my face, our faces, to be shining with the joy of anticipation to-night. But they are not, because our hearts are heavy. We cannot go. And this is the disappointment of life's ambition. In the face of these facts, friends—we are born and bred Baptists, the children of Baptist missionaries, our parents forty years each spending their lives in the service of the Master in the Baptist Mission. We first saw daylight in the Baptist homes on the Baptist "far-flung battle-line." We together entered the Baptist home for the children of missionaries to which you give money, for which you pray. We have both been to a great Baptist college, Denison University, and there we have studied, one of us graduating with the degree of bachelor of arts; a college for which you have prayed and given your money. We have gone through Baptist sem-

The Judson Centennial

inaries and training schools, the Gordon School, and the Newton Theological Institution, working our way patiently, waiting and working until finally we are through and ready to go—and, consistently, now we have married Baptists. (Laughter.) We are ready to go, friends, but the Baptist ship of Zion which we heard about to-night is stranded; it is stranded on debt. And oh, friends, I wish you could appreciate what a heartbreak it means to stand here when I expected to say, "I am going this fall," and have to say, "We may not go this fall; we shall not go this fall; we must wait another year."

Now, friends, the reason we are not going is because I am determined to go to China, the land of my birth. My parents have prayed for me to go there; the natives have written back and asked for me to come back, to shorten my preparation and come back to China. They are waiting for me. My father lies there, having given his life for China, and no one has filled the gap, and I am going to fill it if I can. Now, friends, that is one fact. Do you compel us to ask some other Board or the Young Men's Christian Association to send us out? We will have to go to them, for we are going to obey God's command, and he is telling us as plainly as possible, "Go out this year"; and it is either obey God or obey the Board and stay another year.

Then, friends, in Springfield some ten years ago, before my brothers had gone out to the foreign field, my father stood up before the denomination and said, "I have eight children, and every one is going to be a foreign missionary"; and, friends, you cheered him to the echo; and now, when his fifth child comes up before you and asks to be sent out to China, he is met with a closed door—"You cannot go." Friends, I am glad he lies sleeping in China in the shade of the Hanyang city wall; I am glad he does not know it.

And then, friends, we know to what we are going. We have seen the foreign field. Oh, I can see to this day my father coming back from an out-station trip where he had been preaching the gospel of Jesus Christ, with the blood streaming down his face, with bruises all over his body. He had suffered; they had stoned him; and again and again I saw that picture. And I have often seen my mother crying out her heart in loneliness for her far-away boys and girls. And I know too, what it means to live the life of a missionary's child year after year. Heat, noise, smell which you cannot imagine, all these horrors of heathendom, and I have seen my parents gladly suffer it all for the cause of Jesus Christ.

And then I see that picture in the Prince Albert docks in London when my two oldest brothers and sisters were left alone in London,

The Judson Centennial

my parents saying good-bye to them, and they were singing, "God be with you till we meet again." Courage, consecration, faith—yes, it took my parents back to China. And, friends, I too, and Mr. and Mrs. Manley, these other missionaries' children, can sympathize with me—I have stood as a lad of thirteen and felt my mother's arms about me for the last time in eight years; and that is as near to the land of perdition as I ever hope to get. And the loneliness and the pain of it! And, friends, that is only part of the missionary sacrifice. And yet, in the face of that and knowing what we are doing, we want to go. We are willing to pay the price. Are you willing to pay the price to send us? We do not want you to pity us. This is the grandest work to which any mortal being can be called, to carry the cross of Jesus Christ to the farthest ends of the earth. And oh, friends, I plead with you to love the Master as much as my parents loved him. They were willing to give and to sacrifice and to spend their lives. We want to follow in their footsteps. We have seen Jesus Christ incarnated in their lives, and we want to spend our lives like them. We have felt the throb of his life in their lives, and we want to spend and be spent in the service, and the only thing that is keeping us from serving the Baptist denomination is the Baptist denomination itself. Oh, friends, I appeal to you, we want to carry the gospel of Jesus Christ to the farthest ends of the earth; and it is the happiest, freest job on the face of the earth; and oh, friends, I appeal to you to do it in the name of the Master and for his sake!

This appeal, made with a passion that was irresistible, stirred the vast company to the depths. There was an outburst of applause that showed how strong was the impression. Plainly not a studied effort, but the outpouring of a burdened heart, the young man had done good work for China and all mission work, as he brought home the real meaning in terms of life, of the lack of missionary funds adequate to the demands.

DOCTOR HAGGARD. And we are going to raise that debt right away. (Applause.) And we are not going to let this splendid couple go anywhere else than where they belong. (Renewed applause.) They are our own, and we ought to send them out.

I want Doctor and Mrs. Mason to stand up. (Addressing Doctor and Mrs. Mason.) Just stand where you are and turn around and face the audience. (Doctor and Mrs. Mason rose from their seats in the front of the house and faced the audience, amidst prolonged applause.)

The Judson Centennial

DOCTOR HAGGARD. They are not sending these children; they are just as eager to have them go as these children are to go, and they know what it means, for they have been through all the hardships save death known to any missionary.

CATCHING THE VISION

And now the last. If it is interesting, remarkable, that these children of missionaries should be eager to go to the front, I wonder if it is not just as interesting, just as remarkable, that a member of the Board of Managers of the Society should give a son, and eagerly, as Doctor Moss has given this son? His mother, too, from his birth devoted him to missionary service, and of all the statements I ever heard in the Board Room of the American Baptist Foreign Mission Society, none touched my heart so profoundly as the statement made by Doctor Moss when his son and this prospective daughter-in-law of his stood before the Board and offered themselves for service. Doctor Moss knows what it means, and this young man knows what it means, and this young woman has caught something of a glimpse of service. They are to go, and now we will hear them—Mr. Moss, and his fiancée, Miss Venn. (Applause.)

MR. LESLIE B. MOSS. I have had a great experience. It came about in this way: My great-grandfather was a preacher, my grandfather was a preacher too, and my father is a preacher, and so it is in the blood, and I have got to do it, as the saying is. But I did not always feel that way. The time was, when I pretty nearly swore that I never would be a preacher, because everybody seemed to be trying to force the thing down my throat, and they were all sure I was going to be, and I made up my mind I wouldn't. But I went to Denison. And out in Denison they do things. I roomed with Archie Adams there for two years; I roomed with another man for two years who is already out in the foreign field. I knew three other men who are to-day preaching the gospel in this country, two of whom were Student Volunteers at that time, and there came a new purpose in my life, and it was a purpose to find out what God wanted me to do. I did not know what it was, but I prayed that if he would show me what he did want me to do, I would do it. And so I prayed. Well, I graduated from Denison without knowing what it was, and by his lead—and I know it was by his lead—I was led to teach a year in the American International College in Springfield, in this State, where there are twenty different nationalities, men and women

The Judson Centennial

from the ends of the earth, coming to find out what American citizenship means. And in that year I caught something of the vision of what it means to work for Jesus Christ among the men and women who do not know him. And one Tuesday night—I remember it as distinctly as can be—sitting at my desk, the twelfth of February, I think it was, 1912, at half past nine in the evening—there came as clearly as I could wish and as suddenly, not in any outward way but simply the inner consciousness that God could and would use me, and that he would use me on the foreign field.

I found that I was a vessel that could be made meet for the Master's use. And so I have tried to prepare myself for it. People say to me, "Oh, isn't it terrible that you are going to China?" Terrible? Terrible? It is the greatest thing in the whole world. God cannot confer any greater honor on a man or on a woman than to call them to work for him and with him among those who have not had the privilege of knowing what Christianity means. And I am glad to-night that I am looking forward to serving him in China. (Applause.)

MISS MARION F. VENN. One reason why I want to be a missionary you can easily guess, but there is another. Three years ago God spoke to me also in that still small voice and helped me to realize that when Christ said, "Go ye into all the world," he meant me. He has wondrously blessed me in my life, and why should I not return that life to him as a thank-offering? He has also promised to continue to bless me, for he has said: "Ye shall have power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . and unto the uttermost part of the earth." The more I read and studied my Bible the more convinced I was that I must be a missionary. My purpose is to be a true witness and so truly to live Christ that I shall create in those as yet untrained people an intense longing for a righteous life, and I want to help them to realize that they can achieve that life only by complete surrender of their life to Christ. I want to prove to Christ also that I am a good soldier of the Cross. I am glad to go; I look forward to the future with great joy, for I know that before me even as behind, God is, and all is well.

The hour was late. It had been a long, exciting, exacting day, and the Temple heat was stifling as that of India. But the interest had deepened to the close. The sight of these cultured and consecrated young people made missions real. As the applause subsided, Doctor Haggard closed the service with the following prayer:

The Judson Centennial

Our God and Father, we are here before thee to rededicate ourselves to thy service. In the presence of these young people who have laid themselves upon the altar, we are willing, we trust, to give of our substance and to pray unitedly and continually that they may go forth to will and to do of thy good pleasure. Bless, we pray thee, this service to the strengthening of our faith, our courage, and our devotion. And wilt thou keep us during all the days, and bring us at last unto thy dear self, where we shall meet these young friends and all those whom they have helped to gather out of that vast host of heathendom, and there together shall we sing around thy throne praises to the Lamb.

And now may grace, mercy, and peace rest and abide upon us all now and evermore. Amen.

III

CENTENNIAL OF THE AMERICAN BAPTIST
FOREIGN MISSION SOCIETY

III

CENTENNIAL OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

I

THE MORNING SESSION

THURSDAY, JUNE 25, 1914

THIS was the last great day of the high spiritual feast. The Convention had celebrated fittingly, in a manner not to be forgotten, the centennial of Adoniram Judson and the work which he began in Burma. Now the Society, organized by American Baptists in response to the appeal that came from Judson, when his convictions made him a Baptist, was to celebrate the one-hundredth anniversary of its birth, the exact date of which was May 18, 1814, the place the First Baptist Church in Philadelphia. That meeting brought delegates from all parts of the country where Baptist churches were established. It was the first national gathering of the denomination, and Adoniram Judson therefore was the source of a national Baptist consciousness as well as of its foreign mission undertakings. The first organization was named "The General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions," for in those days people had leisure for long names; but this was soon popularly shortened into the "Triennial Convention." The Southern Baptists withdrew in 1845, and the name was changed in 1846 to the American Baptist Missionary Union; this, in 1910, becoming the American Baptist Foreign Mission Society. Although no longer national, the Society was celebrating a century of continuous existence and conspicuous achievement. The Convention's day was its day too, in a broad sense; but this was specifically the Society's centenary, and was anticipated with solemn joy.

The delegates and visitors assembled slowly, as the heat was overpowering and the day before had taxed the energy and vitality of all. Very soon it became evident that the enthusiasm had not been dis-

The Judson Centennial

sipated, and that the heights were still to be retained. Not a little of this was due, at the outset, to the President of the Foreign Mission Society, Dr. Carter Helm Jones, of Seattle, Washington, who was now presiding officer. He has an inimitable manner and one of the most persuasive voices ever given to man; and on this day he was easily master of the occasion. Before the formal call to order he had the gathering company sing, "The morning light is breaking," and "I love to tell the story." The seats filled rapidly, and the regular program proceeded expeditiously.



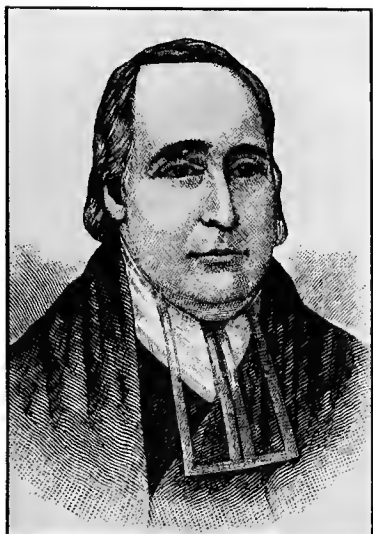
At this session another gavel of great historic interest was used by the President. It was presented to the American Baptist Missionary Union in 1883, by George Dana Boardman, a son of the early missionary to Burma and stepson of Adoniram Judson. On one side of the handle appears a piece of the memorial stone from the grave of his father, and in the opposite side of the handle there is inlaid a piece of the lion's cage in which Adoniram Judson was confined at Aungbinle. Every year since 1883 this gavel has been used by the President in opening the annual meeting.

PRESIDENT JONES. Let us now sing the first hymn laid down upon the morning program, "Christ for the world we sing," after which Rev. William Pettigrew, of Assam, will conduct a brief devotional service.

After the singing, Doctor Pettigrew read the Ninety-eighth Psalm, and offered the following prayer:

Almighty God, our heavenly Father, we come this morning, at the last day of this great Convention, to lift up our hearts in praise and thanks to thee for all the marvelous things thou hast done for us, not only during these few days gathered together in this great city of Boston, but what thou hast done for us during the past hundred years in bringing the gospel to the heathen, in revealing thy holy self to those who are living in darkness and superstition.

We praise thee, our Father, because thou hast done this through us. We know our infirmities, our weaknesses; we know how far we are from the ideals which thou wouldst have us be. But we thank thee to-day, our Father, that thou hast seen fit to use us as thy servants and as thy ambassadors. And now we pray that thou wilt pour upon us the power of thy Holy Spirit this day, this last day of this Con-



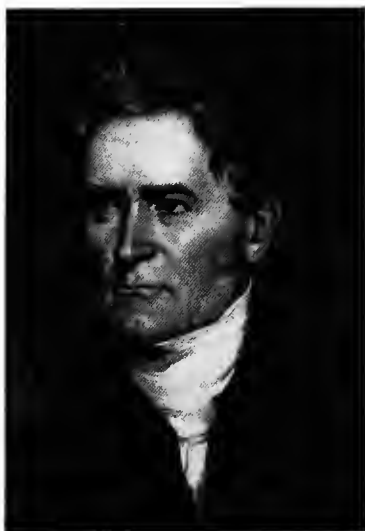
RICHARD FURMAN, D. D.
First President, 1814-1820



LUCIUS BOLLES, D. D.
Pastor First Church, Salem



STEPHEN GANO, D. D.
Pastor First Church, Providence



DANIEL SHARP, D. D.
Pastor Charles Street Church, Boston

Leaders in the organization of the Triennial Convention. Doctor Bolles is justly regarded as a cofounder with Doctor Baldwin.

The Judson Centennial

vention, that as we listen to those who come from far-off lands to give their brief message thy Holy Spirit may so write their word on the hearts of those listening that we may all go to our different homes determined to serve thee more faithfully, to look not only upon our local needs, but upon the needs of the world, and that thy gracious message through us may be brought direct to those people who have not yet heard thy truth.

Almighty God, we beseech thee this morning that thou wouldst open the places that are still without thy truth, without the messenger to proclaim the gospel. We beseech thee that thou wilt help all those who are now on the field, who are thinking of us this morning and praying for us. And now we close, our Father, our petition before thee by asking that thou wilt give us this day the joy of having this awful, burdensome debt removed, because we ask it in the name of Jesus our Saviour. Amen.

THE PRESIDENT. Now let us stand and sing the first and last stanzas of "All hail the power of Jesus' name."

After the audience had sung as requested the President continued: Wait a moment; remain standing. I have been requested, and I do it with great pleasure, to ask all of the foreign missionaries present to come immediately to the platform, and also the officers of the Woman's Foreign Mission Society. Let us sing while they come.

The congregation resumed the singing of the hymn, while the seats on the platform were filled by the missionaries and officers who came forward in response to the invitation.

The next order was the President's address, and in this the power of the orator and rhetorician and preacher was displayed in marked degree. Doctor Jones, with charm of manner and style, with singular beauty of diction and felicity of illustration, swayed the audience, lifted it out of languor, and inspired it for the day. It was finely done, and won instant response. We give this address here, as it seems especially to belong in the record.

THE CHALLENGE OF THE HOUR

Brethren of the American Baptist Foreign Mission Society:

The next item as laid down upon our program is the address from the President. But what can a poor President say after all that has been said? The reports of the work of the year are before you. We have walked down the corridors of the century; we have compassed all time and impinged on eternity. We have listened to the historian, the philosopher, the prophet; we have listened to the saints; we have listened to the young chivalry, the knighthood of the day. The fact is—

The Judson Centennial

if these reporters will stop writing for a moment—I will say that I feel very much as an old woman down South did. She was asked by a companion across the street, “Whar you gwine?” and she says, “I ain’t gwine nowhar; I done bin whar I gwine.”

And yet who that walks historic Boston’s streets and looks upon the memorials of a marvelous past does not let his heart catch the rhythmic throb of the mighty music of a mighty past? Great memories are vibrant in the air, and I must give my heart the right of way in the few words that I shall speak.

This is not a materialistic age. The spiritual is coming to the fore, and time cannot teach forgetfulness when grief’s full heart is fed by fame. And we do well to pause long enough in an age when selfish seeking is clamant to remember these men and women *who forgot themselves into immortality*.

A quarter of a century ago Henry Grady, the great Atlanta editor, sprang to the front and, with loyalty to all that was true and sweet in the past, bore aloft the banner of a “New South.” You invited him, Bostonians, to come and speak at your Plymouth Rock. There with impassioned eloquence his great soul poured itself out and he literally loved dismembered sections into one. While the continent was bursting with his fame he came back to his beloved Atlanta. The citizens met him, tried to throw over his head a wreath of evergreen. He pushed it aside; he locked himself in his office, and as the hours of afternoon wore away he slipped out of the side door unobserved into a closed carriage, was driven away to an obscure suburban station, stepped unseen upon a local train, got off unannounced and unexpected at a quiet little Georgia village, walked up one street and down another, presently through a gate and around to the side door, and as he tapped upon the door the sweetest voice in all the world said to him, “Come in, Henry, I heard your step.” And he said: “Mother, I am tired, I am sick; mother, I came to ask you to tuck me in your bed just as you used to do.” “All right, Henry”; and presently she had tucked him in and her hand was upon his brow. “Now, mother, sing me one of the old songs of my boyhood.” And presently the old Southern mother was crooning him to sleep with the old slumber-song with which erst she had hushed him to rosy rest in the golden gloaming of the eventide.

My brethren, there are times when we want to give our hearts the right of way and go back, back, to feel the touch of old hands, hear the music of voices silent here, celestial yonder. That is a part of the meaning of moments like these.

The Judson Centennial

THE CHALLENGE OF THE CENTURY

I bring you two or three notes in the challenge of this hour to the American Baptist Foreign Mission Society. First, *the challenge of the century itself*. Themistocles used to say that Marathon would not let him sleep. How can we be quiet when the tongued years are telling these annals of heroism and bringing these words from heroes and heroines? The century of achievement, the century of sacrifice, the century of love, the century of comradeship—for they are all ours, treasured imperishably in our memories—the century challenges us to-day.

Read again your eleventh chapter of Hebrews. Some one has called it the Christian's "Battle Abbey," the roll-call of the chivalry of faith. And let to-day our emphasis thrill upon that word "Therefore," which begins the twelfth chapter—"Therefore, my beloved brethren, seeing that we are compassed about with so great a cloud of witnesses," we cross with hushed hearts and silent steps the centennial line to-day. Therefore—therefore—the appeal of the century to American Baptists.

Again, it is *the challenge of the age*. The past and the future are looking in the face of the stern to-day. The world at large is challenging us for our very right to be.

A Frenchman many years ago landed in New York, looked around awhile, and then said, "Mon Dieu! a hundred religions and only one sauce!" The world of to-day is wondering why we need a hundred religions. I will let them discuss how much sauce we need, but I meet squarely that challenge to-day. We have a boast, we have a cry; we point to our history, and it is secure; we point to our statements, whether iron-bound creeds or not, and we see in them the expression of the clear teaching of the New Testament. The age will not read our creeds; the age says it has not time to sit in our cemeteries. The age is too utilitarian to read the glittering words upon our cenotaphs. The age will not listen to obituaries. The age demands—what is the word—overworked? yes, it needs a long vacation, but there is no word to take its place—the age says, "Efficiency, efficiency!" The man in the street in ugly words says to the Baptists, with all their brag and with all their pretensions this centennial morning, "Put up or shut up!" (Applause.) "If you have more truth than others, live more truth than others. If you have a better creed than others, translate it into a better deed, and

The Judson Centennial

outlove and outgive and outlive and outsacrifice the others." (Applause.)

THE CHALLENGE OF FELLOW CHRISTIANS

Again, *the challenge from the age comes from our Christian brethren*, and they, God bless them! admire us and they love us. One of the most beautiful things in all the world to me is to see the emergence of those we call Baptists from their obscurity, from their twilight environment, from their narrowness, from their ignorance, into a way that challenges the admiration of all who love the Lord Jesus Christ. They are no longer fighting us, but they are calling to us this centennial morning: "O Baptists of Adoniram Judson's day, O Baptists with annals whose names are writ where stars are lit—O Baptists, come and be comrades and let us cooperate in the evangelization of the world until we take this globe and lay it at the feet of Jesus Christ." (Applause.) It is their challenge to us. How shall we meet it?

American Baptists to-day in their great mission society are placing a stone and writing across it the immortal word "Ebenezer." Shall that century stone be a way-mark or a tombstone—which?

COOPERATE. I have heard those who knew tell of one of the most tragic moments in the history of people who loved. A great soldier was dying, a soldier of the Cromwellian type, a soldier who loved God supremely. Narrow, but with that magnificent narrowness of a mountain torrent that says to engirdling hills, "You may deepen me, you may narrow me, but you cannot stop me." A soldier who has filled the annals of military life with the splendor of his unconscious genius—he was dying, and there gathered around him his comrades. Presently he whispered to them, "Let us cross over the river and rest under the shade of the trees." Presently his great spirit took its flight.

What was the tragedy—that a soldier died? No. What was the tragedy—that a Christian went home? No. The tragedy was that those great, strong men, who would have died rather than touch one button on his faded old military coat, were weeping—weeping as women weep when the sweet eyes dearer to them than evening stars are glazing and the loved prattle to which the singing of seraphs in their ears were but discord is only the faint fading of a far-off echo—were weeping because Stonewall Jackson was shot down by his own men! In God's name, I beg you, soldiers of the Lord Jesus Christ, do not fire on your own men. (Great applause.)

The Judson Centennial

THE CHALLENGE OF THE KING

There is another challenge. *It is the challenge of the King*—the challenge of the King. Brethren of the American Baptist Foreign Mission Society, let us surrender our commission to-day, let us admit that, lustrous as has been the past, yet we are *functus officio* to-day, and have nothing else to do, unless we renew with quivering lips and solemn hearts our allegiance to Jesus Christ, the Lord, the King, the crucified, the risen King, and only Saviour of the world. (Applause.) The King challenges us all to read that lofty passage in the great Epistle which says, freely rendered: "This man, after he had once for all made a sacrifice, sat down on the right hand of the throne of God, forever *expecting* till his enemies be made the footstool of his feet."

I hear *the challenge of the expecting Christ* to-day. We preach faith in Jesus Christ—glorious doctrine. But, brethren, I am thrilled until language is bankrupt and vocabulary is paralyzed and words pause in impotence before the conception of Christ's faith in his church. Jesus Christ is trusting us to-day; he is sitting down in the majesty of an infinite patience and in the glory of a magnificent faith and in the ultimate of an eternal love, expecting our Society to go forward.

Loyalty to Jesus Christ. I think I hear Jesus speaking to us again to-day. Oh, how we love him in our creeds! Oh, how intellectually we assent to his program! Oh, how mentally we say *Amen* to his schedules and marching orders! Oh, how orthodox we are! I glory in Baptist orthodoxy. Orthodoxy is a noble word; it means thinking straight, thinking right. But I think I hear Jesus saying to us to-day, "Why call ye me Lord, Lord, and do not the things that I say?" I appeal from the orthodoxy that says it loves Jesus Christ to the orthopraxy that does his will in his name. (Applause.)

Loyalty to our love for Jesus Christ. There is a wonderful word in John's Epistle, "We love"—not "him"—that is not in the Greek, and is not in any good manuscript, and is not in any good translation; not "We love *him* because he first loved us," but "*We love* because he first loved us"—He the Genesis, he the Exodus, he the Deuteronomy, yea, the whole Pentateuch of love, and the New Testament thereof also. "We love because he first loved us." That speaks the breadth of the gospel.

I appeal to-day, I hear to-day the challenge of Jesus Christ, to our love. I grow tired of hearing the shibboleth, "Back to Christ!"

The Judson Centennial

Christ is not back yonder. I have been to Calvary. These unworthy feet have trod, as nearly as historic imagination can fix it, the Skull Hill where the cross was. There are no crosses there now, though the hill was starred over and made incarnadine with the red anemones that like blood-spots seemed to tell the whole story. He is not hanging upon a historic cross. Nay, I go to an open tomb which opens its adamantine lips and says, "He is not here." I hear the message, "He is risen, and behold, he goeth before you." O blue waters of Galilee, trysting-place of love in the long ago, first point in the marvelous progress of the preceding Christ, hear us! Hear it, O Foreign Society, this centennial day; the preceding Christ calls from before, and he calls us not back but forward. And this love to which he appeals, our love for him and our love for a great world for which he died, and which is coming more and more into the service of his kingdom.

GARRISON'S MOTTO

My brethren, there is a challenge to something more than systematic giving to-day. I was walking on Commonwealth Avenue Sunday morning, and I stopped before the statue of William Lloyd Garrison. I did not always love William Lloyd Garrison. I was born in a day when I heard the echoes of his thunders and the bitterness of the words which he spoke. But I stopped and looked into the grim bronze face, and I read the inscription on that monument, and after a while I took off my hat and said: "Thank God for William Lloyd Garrison (applause), who had the courage despite all things so to live that I saw millions of my beloved Southern people disenthralled and unmanacled from the abomination of slavery!" (Renewed applause.) What is it I am thinking of? It is this: it is the inscription on that monument. Hear it: "I am in earnest. I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard." Brethren, that is the kind of spirit our American Baptist Foreign Mission Society needs to-day unless it takes its place in the cemeteries of the past. (Applause.) We need an appeal to more than systematic giving; we need an appeal to more than education; we need an appeal to more than tradition. We need to be ashamed of our maximum, some ten cents a day, to save a world which cost Jesus Christ his life, and which rattled the manacles upon Judson and glorious heroes of old. We need enthusiasm—and the challenge comes to our enthusiasm—oh, wonderful word! enthusiasm, "God in us! God in us! God in us!"

The Judson Centennial

And so to-day there is something more than prayer-need, great as that is. I think I hear Moses before the Red Sea, Pharaoh behind, the deep sea in front, and the children of Israel crying about him, and he went and prayed, and he came and said then to the children of Israel, "Stand still, and see the salvation of God." Is that faith? It sounds mighty like it. But listen—listen! God said, "Why cry ye to me? Speak to the children of Israel that *they* go forward!" (Applause.)

And so in the day when the sacrificial memories are clamoring—in the day when immortal memories are urging—I call you to meet the challenge of yesterday, to-day, and to-morrow, and in the strength of our risen Lord to go forward.

MOTHER JONES AND HER WASH-BO'D

A dear friend was preaching in a meeting in a Southern church some years ago, and the pastor said to him: "Have you noticed that old black woman who sits in the amen corner every morning?" He said, "Yes, and she helps me preach." The pastor said: "That is old Mother Jones, and I want to tell you about her. She has a daughter, and as that daughter grew up she said, 'Daughter, chile, I don' want you to grow up and know as little as your ol' mother does, and I'se gwine to send you to school, so you kin learn like other folks.' And she went to her wash-tub and scrubbed and scrubbed and scrubbed, and brought white dollars and paid the way of that daughter through a good school, and then a college. One day that daughter came back and said, 'Mother, I want to go across the ocean to Africa and tell the story of Jesus to my own people.' And the mother said, 'Thank God! thank God!' And they came and told her, 'We will get a Board to send your daughter.' She said, 'I don' want no bo'd 'ceptin' my ol' wash-bo'd.'" (Laughter and great applause.) Then that old woman went and in season and out of season she scrubbed away. "And," said that preacher, "she now is paying the way of that daughter, who stands on the firing-line among those people from whom she sprung."

I ask you, O men and women in our churches, as you think of her, shall not they who stay thus by the stuff share alike with those who go down to battle? (Applause.) In the sacrificial spirit of those who go for Christ and those who stay for Christ, I bid you all hail as we face another century in the name of Jesus Christ our Lord. (Prolonged applause.)

The Judson Centennial

The task was accomplished; the desired mood was created; the audience was alert for anything. What power there is in human speech!

OPEN PARLIAMENT

THE PRESIDENT. The next order is called "An Open Parliament." Let me explain what we mean. This is the custom of our Society, to give this opportunity for any who wish to ask practical questions about methods. If you want to ask about methods on the foreign field you can ask these questions, and Doctor Franklin will answer them, or Mr. Baldwin, who is the secretary for India; any questions about the Home Department will be answered by Doctor Haggard, or about the Board by the chairman of the Board, Professor Burton.

A DELEGATE FROM VERMONT. Will you please tell us what the expense is, the first year and the second year, of sending a single missionary, and also of sending a missionary and his wife, to foreign fields?

THE PRESIDENT. Doctor Haggard will answer that.

DOCTOR HAGGARD. I think perhaps one of the foreign secretaries could answer that, or Mr. Huntington, assistant secretary. It belongs in the Foreign Department. I could answer, but I would rather one of them would do so.

THE PRESIDENT. Very well; Mr. Huntington.

MR. HUNTINGTON. The expense for sending a missionary and wife to the foreign field for the first year is between \$2,000 and \$2,500. The salary is about \$1,000, the passage expenses from \$700 to \$800 or \$900, according to the field; the outfit and other incidental expenses, from \$300 to \$500, making from \$2,000 to \$2,500. For a single man the expense would be between \$1,200 and \$1,500 and \$1,800.

A DELEGATE. That is the first year's expense, I suppose; what is the second?

MR. HUNTINGTON. It should be understood that is the first year only. For the next year the outfit and passage would not be included.

A DELEGATE. What would the expense be?

MR. HUNTINGTON. For the second year the salary for the single man would be about \$600 or \$700; for the couple, from \$1,000 to \$1,200, a maximum of \$800 for the single man, including his work, and \$1,200 for the missionary and wife for the second year.

THE PRESIDENT. Any other questions?

A LADY DELEGATE. I would like to know what the cost of the support of a native preacher in India would be?

The Judson Centennial

DOCTOR HAGGARD. I will answer that, at Mr. Huntington's suggestion, because the Home Department corresponds with the churches regarding this and similar matters. The cost is from \$50 up. There are a few instances in which \$25 might suffice for part time, but it is not safe to think of the support of a native preacher as being less than \$50 a year. There are those who receive \$100 or \$200. The station plan, under which we would prefer to assign native preachers, if any are assigned, is outlined in a pamphlet which can be had in the Literature Department in the basement of this building or through correspondence with the Rooms. All the facts are contained in that pamphlet, and we are always glad to answer questions by mail and make assignments if desired.

THE PRESIDENT. This question has been handed up from the floor, "Why is the salary of the General Secretary not put down under the schedules of home expense?" I will ask the treasurer of the Society, Mr. Ernest S. Butler, to answer. I wish some of our people would get better acquainted with our treasurer.

The laughter showed that this point was appreciated.

MR. BUTLER. The schedule of the Foreign Mission Society is made up some time in advance of the annual meetings. When the meetings were held in Des Moines two years ago, the office of General Secretary was created, but no General Secretary was elected, so that after the budget was made that was a special item in the budget that year. No money was spent because there was no General Secretary. When the Society went to Detroit last year the same situation prevailed. The General Secretary was authorized at the Detroit Convention and elected there. Consequently his salary and expenses were continued as a special item. It could not be otherwise, as the budget had already been printed. Now, this year the budget has been made up; the General Secretary is an officer of the Society; his salary does appear in the home expense in the regular report and will in the report of this annual meeting. Of course the salary is home expense, but as the budget was made up the Treasurer's report has to comply with the budget. That is the reason the expense and salary are included in a separate item. Is that perfectly clear?

A DELEGATE FROM NEW YORK. Have we any self-supporting stations at this time; and if so, how many and where?

MR. HUNTINGTON. Mr. President, there are, so far as I know, no completely self-supporting stations, if by "station" we mean a place where there is a missionary in residence. That is the common use of that term. There are stations where the missionary's salary is the

The Judson Centennial

main item of expense, where the work among the churches is largely self-supporting, but the missionary's salary, his house, and some personal native assistants are included in the appropriations. There are many outstations where there are churches and native workers that are self-supporting.

A DELEGATE. If it is true that the highest expense is the first year, how is it that there has been published an average salary for missionaries of \$2,000? How is that average made?

MR. HUNTINGTON. Mr. President, I would say that if that public statement has been made, it is incorrect. The average salary of missionaries is considerably less than \$2,000 a year. The salary of missionaries under present schedule increases—that is, the salary of married missionaries—increases, because the salaries being on the basis of the necessary support, there is a provision for children as they are born into the family, so that when a missionary has a large family of children his salary is considerably in excess of that of the new couple just going out. Two thousand dollars would be nearly the maximum under any circumstances.

THE PRESIDENT. A premium on vital statistics. (Laughter.)

DOCTOR BENNETT. We have heard a great deal about our Baptist churches. I venture to recall with a great deal of pleasure a statement made by a missionary: "The proportion of self-supporting Baptist churches among the Karens in Burma is greater than in any State of the Northern Baptist Convention." I would like to ask whether any of those churches have native pastors?

MR. HUNTINGTON. I would suggest that Rev. Walter Bushell, of the Karen Mission in Burma, answer that question.

REV. WALTER BUSHELL. In reply to the brother, I would say that nearly all the Karen churches have pastors and they provide the salary for them themselves. In my own association we have thirty-one churches. So we passed a vote that not any money voted by our Missionary Society in America should be paid for pastoral work. All the assistance that the pastors of the Karen churches get in my association comes either from their own churches or from the Karen Home Mission Society. They do not receive any money for pastoral work from America.

MR. HUNTINGTON. May I give just a few figures to supplement Mr. Bushell's statement? The total organized churches among the Karens are 835. Of these, 706 are self-supporting. There are 192 ordained pastors among the Karens and 541 unordained.

A DELEGATE. I would like to inquire how the salaries received by

The Judson Centennial

the native trained workers on the foreign field compare with salaries that they might receive—trained men—if they had other appointments than those offered them in Christian service?

THE PRESIDENT. Doctor Cummings, of Burma, will answer that question.

MR. CUMMINGS. The salary of a boy who has passed the seventh standard examination and goes to normal school and takes two years' training—if he passes with the primary grade certificate—begins at 50 rupees. He may go on to 100 rupees a month. If he passes high and gets a second grade certificate he begins at 80 rupees; he may go on to 200 rupees a month. Whereas that same boy, after passing the seventh standard examination, if he spends four years in the seminary and then comes out, may expect to receive from a Burman church the maximum salary of 30 rupees a month, and some of those men take such a salary instead of the higher salary. We have a case in point. After a man had passed the government examination and was drawing about 180 rupees a month, he gave up that work to become the pastor of the Moulmein Baptist Church on a salary of 50 rupees a month and glories in an opportunity to make this sacrifice for his Master. (Applause.)

A DELEGATE. I would like to ask how the expenditures of the Baptist Foreign Mission Society in proportion to the number of converts reported each year compare with the figures of the societies of other denominations?

DOCTOR HAGGARD. This Society has from time immemorial compared most favorably with all the other societies of the world in this respect—that we have been able in the past with a less contribution, a less number of missionaries, to secure a much larger number of converts.

This brought Mrs. Helen Barrett Montgomery to her feet, and she spoke with much fervor.

MRS. MONTGOMERY. Mr. Chairman, I think it is our disgrace. When I was on the foreign field and saw how we brought men and women into the church of God and refused them schools, refused them higher training, so that we might have a cheap showing, that we might say, "We can convert more converts to the dollar than any other denomination," and then found that the Baptists of China have not one man thoroughly enough trained to give to the government; that other denominations had the primacy which they had taken right away from us, I felt ashamed. I think it is time for us to quit talking on these low planes.

The Judson Centennial

This was greeted with prolonged applause, which showed that the Convention appreciated the point. The delegate, however, pressed the question as important, and said: "A good Presbyterian, whose name I know, contributed to the Baptist Society because that was a fact." As Mrs. Montgomery had not been heard by many, since she spoke from the floor, she was now called to the platform.

MRS. MONTGOMERY. I spoke in a sudden heat of emotion. It seems to me we have made the mistake of counting converts rather than weighing them. And while we all rejoice that God has honored our missionaries by giving them these wonderful ingatherings in all our fields, so that we can stand before the whole world with perhaps a larger number of converts than have been won by almost any other denomination, the thing for us to think of now is, what we are going to do with those converts. They are little children; they come from different sections of the community, many of them, and they need strong, well-equipped, well-coordinated schools and colleges and seminaries, and we are letting our institutions out there on the foreign field be absolutely beggared because we equip them so poorly. We send out missionaries and then we sit here at home, just thinking all the time, "Are we paying a little too much for it?" We have got the most marvelous opportunity in this world out there on the field, and it seems to me that the thing for us to do is just to get together and get this denomination behind them, and do some teamwork on it, and not think so much about the machinery over here that we neglect to do our work there. I don't want to stand up and find that the United Presbyterians, a smaller, weaker denomination than we, with not as many rich men as we, give five times as much per capita as do the Baptists for foreign missions. That is what I meant. I hated to hear that thing talked of, because I think we want to focus on another side of it, and that is, more missionaries, more trainers, better equipped schools out on our foreign field. (Loud applause.)

DOCTOR HAGGARD. I am very glad that Mrs. Montgomery has said these words, which I most heartily approve. While what I said was true of the past, I should have added that the same conditions do not now exist, and that by reason of their better schools and training, the Presbyterian and other denominations are now beginning to surpass us in returns, and will increasingly do so, since they are raising up native evangelists thoroughly trained.

This closed an incident that injected considerable life into the meeting. Another incident that enlivened this Open Parliament was when, after some especially elementary question had been asked,

The Judson Centennial

Secretary Bitting caught the audience by saying: "If the brethren had read the Annual, they would not have had to ask any of these questions. It would be well to remember that the Annual is not a cemetery, but an arsenal."

MR. HUNTINGTON. The question has been asked as to the attendance of laymen on Board meetings. Doctor Burton will answer.

DOCTOR BURTON. There are fifteen ministers and twelve laymen upon the Board. Of the twelve laymen, five live west of New York. The seven who are in New York or New England are very regular in their attendance upon all the meetings of the Board. The five who live west of New York usually attend the quarterly meeting, and all of the laymen on the Board do a large amount of work on the Board and its committees.

The Open Parliament having closed, the President asked Doctor Haggard to present the matter of the Centennial volume. It was explained that as the Board of Managers was unwilling to invest any money in the publication, it was necessary to secure five hundred advance subscriptions to guarantee the cost. With this number secured, the Publication Society was willing to publish the volume. Cards were circulated, and more than five hundred were signed.

A THRILLING ANNOUNCEMENT

This matter happily disposed of, President Jones announced that they were ahead of the clock, which had got tired during his address and stopped. "Let us all be good-humored. We must not complain about Boston weather. We have had six days of bliss and we can endure two days of blister. Let us now stand and sing No. 283, 'The morning light is breaking.'"

After the singing of the hymn the President continued: We have some thrilling moments before us; let us be very quiet, please. A very, very important announcement has just come to the platform; Doctor Haggard will make it.

DOCTOR HAGGARD. When leaving the building last night I was stopped by several people who said they would like to consider the question of undertaking the support of "Archie" Adams and his wife. I put down their names, four or five in a list. I said, "You'd better be quick, because the man who produces the money will probably get them." One of the district secretaries has just brought to the platform the information that one of the churches in a near-by district—he does not wish the name given now—is prepared to stand by "Archie"

The Judson Centennial

Adams and his wife to the extent of their salary for five years. (Prolonged applause.) That means a considerable increase over their giving, but the church is abundantly able to do it. I wish I could give you the name of the church; you will ultimately know it; but we are very grateful for that offer this morning, and I trust it may mean that Mr. and Mrs. Adams can go out this year.

This statement was a breeder of enthusiasm that raised the meeting to another of the climactic heights, and made the morning memorable.

INTRODUCTION OF REV. ARTHUR C. BALDWIN, FOREIGN SECRETARY

THE PRESIDENT. Last year the Society ordered that the Board should engage the services of a second Foreign Secretary, and I have the privilege now of introducing that secretary, the Rev. Arthur C. Baldwin, who has been assigned the territory of British India, especially to look after it. We count ourselves very fortunate in having associated with the able, consecrated, devoted band of workers a man who has good Baptist eugenics, the son of a Baptist preacher, the grandson of a Baptist preacher, a preacher, a scholar, and a devoted servant of Jesus Christ. I present Mr. Baldwin. (Applause.)

REV. ARTHUR C. BALDWIN. I count it a very great privilege to stand here and to feel that I am related in some way with this great work. I feel the bigness of it. I never would have dared to have thought of my own name in connection with it in this way. But I have always loved it, and I can bring to it to-day my faith and my love. I believe in the Great Commission. I believe that Jesus Christ meant what he said when he said, "Go ye into all the world." Whatever the method may be, the end is sure. I believe that the gospel of Jesus Christ can meet the needs of all men. I believe that if the world is to-day becoming a neighborhood, it is going to be a brotherhood. I believe that the spirit of truth is going to prevail in the hearts of men, so that not only the hearts of men alone, but the homes of men and the social relations of men and the economic life of men and the governments of men shall all come under the redeeming touch of the Son of God.

My imagination thrills as I look forward into what this century must reveal to us. We have all of us been stirred as we have looked back. But oh, what is going to come in these next few years? As the voices from many lands call to us, my friends, I am glad—I am glad to be living in a day when I can join my hand with so many more of this great Baptist denomination in bringing in these things

The Judson Centennial

of the kingdom of God that are so near to us. I count it a great privilege to work with others toward this end.

I believe the day is not very far away when what we see here now is going to touch the imagination of our people, of our churches, just as to-day philanthropy and education in this country have caught the imagination and the hearts of our people. We were all impressed profoundly yesterday as we saw the gifts coming in in small and large amounts, representing the sacrifice and interest of so many; but ah, friends, the day is coming when this great cause is going to make an appeal mightier than any appeal we could give just now; when our wealthy men are going to hear that appeal as they now hear the appeal of our own universities; when men are going to give their fifty thousand and their hundred thousand as now they give their thousand; when we are going to see millions of dollars for mission endowment given as a matter of course where now we see it given in just such amounts for work that is close at hand. That time is coming. We are going to see men pouring it out, and we are going to see these missionaries as pioneers of a new educational and social and heart-to-heart redemptive work that is going to bind this whole great world of ours by golden chains to the throne of God. I feel to-day as though we are amongst the pioneers of the new century, the new work that is going to tell more visibly than anything that yet has been done.

I want, as secretary, very much to know every missionary who is upon the field that has been assigned to me. I want to be a brother to them, a friend to them. I want to be their coworker. And I tell you, my friends, one thing that is in my heart after these few months of service in the Rooms; I want these people who are now on the field to be equipped. (Applause.) My heart goes out as we see these new faces coming and these who want to go out, and we want to send them, every one. But it is not always economy to put two men, each of them poorly equipped, upon a station where ten per cent increase in the one man's equipment would increase his efficiency one hundred per cent. I wish to see these missionaries have those things that they need that will save them from burning out in a few years. They ought to have a motor-boat where it is required; they ought to have a motor-cycle where it is required; they ought to have these buildings where they are required. It is not economy to put men upon the field and not give them the tools with which to work; to put a man on the firing-line and take away his powder. And while I long to see the fields manned to the full, I want to say to my fellow

The Judson Centennial

workers, these who are here and those who are beyond, so far as I have any voice at all, I will use it to have those who are there equipped heart and hand with the things that they must have if they are to be efficient.

I want to express the thankfulness that I have in my heart that I can work with the people with whom I am working. I wish that this denomination could know the prayer-life of the Board. I wish you could know the prayer-life up there in the Rooms, the fellowship that is there, the love that is there, the burden-bearing that I have seen. It is a privilege to be among them and to feel oneself upheld among them, to find oneself guided by them. Brethren, your Board is praying and your Board is working. Pray with them and support them as God enables you. (Applause.)

BRIEF ADDRESSES BY MISSIONARIES

THE PRESIDENT. Now, we are to hear from a few of our missionaries. Artemus Ward said when the last appeal came for volunteers he got so patriotic that he sent all of his wife's relatives to the front. (Laughter.) It is not that kind of patriotism that stirs us. Our very choicest men and women are going. I have the pleasure first of introducing Rev. S. E. Moon, of the Congo. (Applause.)

ADDRESS OF REV. S. E. MOON, CONGO

Once upon a time a little child was brought into a great convention. It was found in the tall grasses. Its first bath was a dash of cold water; its swaddling-clothes were simply black, bare skin, and the person who brought this child to the convention was not able to take care of it, and asked the convention if they would have it. It had a beautiful little smile; it had as pretty little dimples as any child ever had, but it was black and no one wanted it. Then there stood up a good man, and he had the accents of Christ in his appealing voice, and he said, "If no one else wants it, I want it for myself and my great church." And when they saw that others wanted it, then they too wanted that child. That child is the Congo, and you are heirs of that great convention.

You to-day want to know what we are doing with that child. Let me tell you first what you have done with that child. You took that child on the Congo, and the first thing you did with it was to starve it nearly to death. For I want to tell you an actual fact. Before you

The Judson Centennial

got around to really supporting that mission and sending out supplies for it, one of the children of our missionaries—six in the family—came near to death, and they were just about to divide the last tin of condensed milk when your supplies finally arrived. And a little later you cut off the left arm, and that was Mukimvika, and that left arm has become a great mission. It belongs now to the Swedish Mission Society of Sweden, and they have a great work up there on the north bank of the Congo River. The next thing you did with it was to cut off its head, Ikoko, and how we have ever been able to keep the child alive is more than I can understand. (Laughter.) But we have done the best we could with it, and we have got it up to the high-chair stage, and we are asking you to-day to give it a seat at the table with the rest of you.

To lift a people up chair-high may seem a trivial task. But when you know that that people have been for thousands of years sitting on the ground, sleeping on the ground, eating on the ground, their whole life on the level of the ground, you will understand that it has been a tremendous task. The tools and processes necessary to bring that about are interesting. A simple story will illustrate. It was only a little girl five years of age. Her father was one of my most faithful and efficient workers at Kimpesi. Seeing the advantages which women had there in the trade school he wanted his wife brought there too. He was assured that he could bring her if she would come and help Mrs. Moon in her work. She came with two little children, and by special privilege she was allowed to take classes with the women in the training school. She learned faithfully and slowly, but by and by she learned enough to sew a garment, and Mrs. Moon had her make a little dress. The morning when the dress was put on the little child I can see her yet; a prouder little girl I never saw, and scarcely prouder mother. She went about all noontime with her food in her hand and stood eating it. In the afternoon she went and sat for a while in a seat in the primary school. Then she came out of school and still remained standing about until her mother, seeing how weary she was, said to her impatiently, "Why don't you sit down?" And the little girl said, "I don't want to sit down because I will get my dress dirty."

What was it that made that little girl so careful of that beautiful dress and so careful to keep it clean? It was because she was where other children were dressed, and where the garments were kept clean, and because she, like all God's children, loved the bright and the clean and the beautiful. Why was it that the mother wanted to come away

The Judson Centennial

from her village and leave all that she had and come to learn to read and write and to become a better mother? It is because of nothing less than that the spirit of Christ had touched her heart. Why was it that the father wanted to bring his children to the school? It is because the teacher had gone out and carried there the message of Jesus Christ and his love with his teachings.

You see that picture there of Christ at the carpenter's bench? Do you see that beautiful face flaming with the touch of abundant light, standing there with the shavings all round about him? Do you think if he had seen that day what the missionaries saw that he would not have taken three sticks of wood and some boards and fastened them together into a three-legged stool and put it under the little girl that she might sit upon it?

Somehow I don't know in the Congo whether we believe the social gospel or the simple old evangel, but it gets mighty mixed up, and the story I am telling I want to see right through. We want in the Congo chairs for these people. You ask me how many chairs we want? We want at least three hundred chairs for our native teachers and evangelist preachers. We want forty-five hundred chairs for our church-members alone, and six thousand chairs for our school children. If I asked three thousand delegates here to-day for chairs to go out to Congo, I suppose you would load a ship full with them. But I don't want your chairs, I want your prayers. We don't want to take out wood material to Congo, we want to take the precious gospel out there. We don't want to take anything but the richest and reddest life-blood you have got out there to Africa, and with this we will tell the gospel story out in the heathen villages, in the jungles of Africa; then the hearts touched will come to our village schools, and they will get their training there, then we will send them from the village schools up to Kimpesi for a further term. We will try to make them leaders of their own people, and then we will send them out into the jungles far afield to proclaim Jesus Christ to the world out there.

Do you know, it seems to me that the whole range of Christian service to-day is just the preaching of the gospel to the heathen, teaching them the way of life, lifting them up little by little, and then as they become lifted up and have better impulses for higher living, just to meet those impulses as fast as they arise in your presence. Now, we want for the Congo work a good equipment for every one of our stations from the coast to Ikoko, and I wish I could say far into the interior. I ask you to hear Mr. Moody's appeal and

The Judson Centennial

send it far down into that region where he has built a new station, that there in the jungles of Africa we may preach the gospel to these people, then from these jungles get the boys and girls into our missions and we will train them and send them back. We have a wonderful chance to take these people as they come up from the jungles. As we look out from our little veranda to the brow of a little hill we see the students coming, the first week in October, and as we watch them come around the brow of the hill we recognize the old students by their walk or by some peculiarity. Then pretty soon we see a man with a slight burden upon his shoulder. About fifty feet behind him we see a woman coming with a great bundle on her shoulders, a little child hanging at her side and another one hanging to her hand or running alongside, and we see instinctively that those are new students. And sure enough they are. As they stand before us they do look bushy enough, almost hopeless; but there is an honest seriousness in his eye and a kindly beam in her face, and we give them a house in which they are to live during the three years they are to be at Kimpesi. They spend the first year with us and go back to their station. The next time they come back over the brow of the hill the burdens on their shoulders are more nearly equal, and the distance between the man and his wife is only about twenty feet. And then they are with us another year, and they go back for the last vacation. They come for their final year at Kimpesi, and the stolid man, the man with the serious, honest eye, is starring in his classes, and I always felt that I didn't do him quite justice when I marked him 75 to 80 per cent in his examinations. His wife has learned to read slowly and painfully, but chiefly a few words in the New Testament, and she has learned how to sew a little garment. And when commencement time comes the man and his wife march out side by side. (Applause.) I wish you could be in the heart of Africa to know what that means. And he goes back to the village from which he came. He organizes the village schools; he puts teachers in the places where they are calling for them if there are enough to go around; and in the village in which he lives he builds a splendid brick chapel, because he has learned to make bricks at Kimpesi, and he wrote in a letter to me—the beggar that he always was—he is a splendid beggar: "I have got my chapel built, and I am ready to put the roof on, but I want you to send me some windows for the chapel." And do you know, when there is not a single light in all the houses of Africa, I am glad to take some window-glass with me in the ship this time and help him to make the frames at Kimpesi

The Judson Centennial

and put light into the little chapel he has builded with his own hands. And his wife is teaching the women to read. What do you think of that? She can only read a little herself, but she is teaching all she knows; and best of all, she is teaching those women to sew. I don't know how she does it, but she is teaching the women in that district how to live better and how to take better care of their children, and she is exemplifying Christ Jesus before them—the most honored woman in all that district.

I wish I could tell you of a little fellow found as an orphan boy in the jungle of Africa. He was taken by Mr. and Mrs. Frederickson, who are on the platform to-day, and if I don't tell the truth they can call me down. He was trained at their mission, proved an efficient and faithful boy, and they sent him down to Kimpesi. We had him three years with us and sent him back home to take up the work, and he is district superintendent over sixty thousand people in the district of Sona Bata. Because he was a good scribe and wrote readily the state officials of the railroad company have always been trying to get him away from the mission station. Just before I came away on furlough I was at Sona Bata visiting, and a state man spent two hours with Mr. Frederickson pleading that he might have that boy go to work for him, and he offered five times the salary that the boy was getting in the missionary station, and the second year would give him a rise in salary. Mr. Frederickson thought it was not fair not to give the boy a chance to answer for himself, and he called him up before the state official in my presence and said to him: "You know the state man has been here three times and wants you to be his clerk, and the salary will be five times what we are giving you, and I thought I ought to let you say how you felt about it." And that little fellow straightened himself up—he could not straighten himself up much higher than a little above my shoulder—but he straightened himself up as far as he could, and he said in his native tongue (the stenographer gave up this sentence), which, being interpreted, is, "If you, Mr. Frederickson, want me to go—if you, Mr. Moon, my teacher, want me to go, I will go, but I don't want to go; I want to preach the gospel of Jesus Christ." (Great applause.)

Do you know, out in the West—I am from the West—out in Minnesota, but they say it about Iowa, and I suppose will make it true of all the great middle West—you interpret our commercialism as "more hogs, to buy more land, to raise more corn, to feed more hogs, to buy more land, to raise more corn, to feed more hogs, to buy more land, to raise more corn." And I suppose here on the Atlantic and on the

The Judson Centennial

Pacific coast you would float more bonds to cut off more coupons, to buy more stock, to float more bonds, to cut off more coupons, to buy more stock. We preach the gospel that we may make converts, that we may train efficient leaders to preach the gospel, to win a greater number of converts, to train up more efficient leaders that they may preach more gospel, lifting up, lifting up the people. Will you not help us to lift up the people in the heart of Africa? (Applause.)

THE PRESIDENT. My brethren, the only reason in the world I would stop one missionary from speaking is that I may start another one. Aren't you proud that in darkest Africa we have this kind of moonshine? (Laughter and applause.) I want to say that there are some stars there also of the first magnitude. Will the other missionaries from the Congo rise and stand with Brother Moon.

(The other Congo missionaries present rose and were presented to the audience by the President.)

MR. MOON. I am not the only Moon out in Africa; I have three little Moons.

THE PRESIDENT. I did not intend to say anything more, but down in Kentucky there used to be a habit in the mountains of men distilling something that they called dew, and they called them moonshiners. A few years ago a great tall fellow came before the judge of the court, and the judge said, "What is your name?" "Joshua." "Are you the Joshua that made the sun stand still?" "No, judge, I'm the Joshua that made the moonshine still." (Laughter.) I hope the Moon will always shine.

I now have the great privilege of introducing Rev. G. H. Hamlen, of Bengal-Orissa, that great mission that came to us with our glorious comrades of the Free Baptist Church.

SECRETARY LEVY. Made a Doctor of Divinity yesterday. (Applause.)

ADDRESS OF REV. G. H. HAMLEN, BENGAL-ORISSA

I have the privilege of speaking to-day for the latest comer among the Baptist missions, although not the youngest mission by any means. It is a great matter of pride to some of us that the beginning of our mission was connected so closely with the work that Judson did, as well as with the work that was done by William Carey. A man who went to India in answer to some of the appeals of William Carey, whose name was Amos Sutton, came to this land and stirred up our people so that they began a mission. He had married the widow of

The Judson Centennial

a missionary who had worked with Sutton, and he went back to India. He had two missionaries from the Free Baptist churches, and he had a missionary from the Baptist churches. That missionary from the Baptist churches began the great Telugu mission and the two missionaries of the Free Baptists began what is now the Bengal-Orissa mission. As you know, the Free Baptists had a little disagreement with the Baptists at the beginning or somewhere back of the beginning of our history in America; I don't know just where.

A VOICE. Let us forget it.

DOCTOR HAMLEN. I am trying to forget it. And recently we have had an agreement which has brought us all together. (Great applause.)

I am here to-day to represent the mission work which our people have been carrying on for seventy-eight years, beginning way back in 1856. And also I represent the oldest mission of our missions, which is called Balasore, and was begun in 1838. I have here in my hands a little pamphlet called "Missions in Bengal." I am not going to try to repeat what is in that, but I shall say a few things that possibly you might find in it if you get that pamphlet and read it.

The field in which our work is carried on is not very large in area, but it is large in population. We have two districts out of the great country in which we live. You might call them counties here in America. One of the districts has an area of two thousand square miles. I believe it is about equal to the area of the State of Delaware, and it has a population five times as great, over a million people. We have another district over there which is about as large as the State of Kentucky, and it has two and a half times as many people. It is called the Midnapore district. And in these two districts, which measure about seven thousand square miles and have about 3,500,000 people, are more people than in any State in this Union except New York, Pennsylvania, Ohio, and Illinois. We have more people to care for than there are in any State except those four, and nearly as many as there are in the great State of Texas, which has thirty-eight times the area.

We have at the present time five men missionaries and ten women. We had more than that when I went back to the country nine years ago; there were nine men and sixteen women; but before the union was consummated several of the men had to leave the field, and it has been found impossible to bring the number up to what it was before. But, friends, you cannot always count the amount of work that is done by the numbers, as we have heard so many times here.

The Judson Centennial

If I could only transfer to your minds some of the pictures that are in my own of what I have seen there in India, of how men are groping after the truth, and men are seeking after salvation, and how in a little degree we have been able to help them, I should be very glad. We have evangelistic work. We have ten ordained and over fifty unordained men who are preaching the gospel. There are over twenty "Bible-women"—that is, women who go out and teach the women in their homes. There are nearly four hundred teachers. I am sorry to say that part of them are not Christians, but about half of them are Christians. There are about sixteen hundred church homes. I think that a proportion of two hundred and fifty workers out of sixteen hundred members, is fair, considering that most of these are really efficient in view of their opportunities.

We have also a very efficient system of schools. Evidently our missionaries have not made the mistake of neglecting school work. Although we have been accused of giving too much to our school work, I think it is not true. It is true that amongst all these people, perhaps, we ought to do a great deal more evangelistic work. We might, if we had more workers, but we are endeavoring to train the forces that shall do the work, because we ourselves can never do it.

We have a high school, of which I had the privilege of being the head during the time I was in the field, twenty years, nearly, and in that school there are at present two hundred and fifty boys.

I want to say this, because I have heard frequently in this Convention the teaching of the Bible mentioned. The teaching of the Bible is something which we insist upon in every one of our schools. (Applause.) Not only do we insist upon it, but we find very little opposition to it. When we began our high school there were boys who came to it who would sit with their fingers in their ears during the teaching of the Bible lesson. We require it in every class, and it is taught by a Christian teacher every time. But very soon their fingers would come out, and they would begin to get interested, and we find that the teaching of the Bible is something that is beginning to take hold of the boys themselves, and through them reaching their homes, because the workers that go into their homes find that not only in this school, but in other schools, the boys are learning enough about the Bible so they can even assist our Christian workers in explaining the stories and telling about Jesus Christ.

I want to say another thing that came to my knowledge this last year, a thing that impressed me very much. The government of the

The Judson Centennial

province in which our mission is located is searching for some means by which they can have more religious education in their schools—and I mean religious education. Perhaps some of you may hear some time the government of India slurred. I want to say that I am proud to work under the government of India. (Applause.) I believe every missionary from India here to-day will agree with me in that. It is not perfect, but it is a government that assists us, and this government has been so pleased with the work that we were endeavoring to do that they are constantly giving us help in doing the secular part of it. Of course they cannot contribute to our religious work, we do not want them to, but without any hindrance at all to our religious work, rather approving it, they are giving us large grants for our schools. We get fifty dollars a month for our high school; we get many dollars a month, I suppose some hundreds of dollars every month, for other schools throughout our mission, and we have always worked in the greatest harmony with the officials of the government, whether Englishmen or natives of the country.

We have industrial work also. People like to know that we are doing something in that line. In the station where I work we have the best industrial school in all that region.

Now, friends, I want to tell you that we have a marvelous opportunity right there in our mission. I will not take the second place to any other mission that I know of, because among those 3,500,000 odd of people we are the only mission, and for a distance of 150 miles there are no other Christian schools. The people of the country are begging us to have a college. They say, "Why don't you start a college for us? We want a college." And the only answer I can give is that there is nobody to give the money for the college. It would not take much to start a college, but we cannot do it for lack of funds. But, friends, they have confidence in us. There is a little Christian church in the country, a church of twenty-five, that has grown in the last two or three years simply by the study of the Scripture itself. A little while before I came here the members of that church said to me, "You are going away." "Yes, but there is another man here." "Yes, but we don't know him yet. You have been here a long time, and we know you, but we don't know him." Everywhere it is true that wherever our missionaries are becoming known they are gaining the confidence of the people in a marvelous way. One of our men is a member of the district board, a public body. Other men are called upon for other public functions and we are gaining this confidence when the people know that we are distinctively and always preaching

The Judson Centennial

Christ, because we believe that there is one Saviour of men and only one way of salvation, and we preach that to every man. I have not time to say more, but I want to say this: It has given me a great deal of joy—I only wish that all our missionaries could have been here and mingled with you in this Convention—it has been a great joy to know that after the years of separation we are all one again in the great army of the Lord. (Applause.)

THE PRESIDENT. I would like the other members of this mission to stand.

[The members of the mission rose and were greeted with hearty applause.]

A DELEGATE. May I say one word in reference to the work of the brother who has just spoken? Our church, a little church in the hills near Binghamton, New York, has taken much interest in his work and our Sunday-school has during the last year maintained a native worker at his mission, and will support two next year.

THE PRESIDENT. That speech is always in order. I now have the pleasure of introducing Rev. J. M. Baker, of South India. (Applause.)

ADDRESS OF REV. J. M. BAKER, SOUTH INDIA

Ongole, the Telugu Mission—that is, the Lone Star Mission—has always been and is the pride of our denomination. But if it is to remain so, and we are not to live on our past reputation and history, as our secretary says, there must be intensive as well as extensive development of that field. In this age of the development of the East and in this age of the development of missions, it is not to be expected that our denomination is to have anything in those lands without paying for it. In fact, in this world we have little without paying for it. It seems to me that the old colored preacher hit it about right when he said to his church one Sunday morning: “Brethren, I tell you that the water of the gospel of this church is free—yes, free, but you’ve got to pay for the hydrant.”

The other day I visited up in the Newton Cemetery the grave of a man who once saved the Telugu Mission by writing a poem. His name was S. F. Smith. (Applause.) Just beyond his grave I visited the grave of another man who saved the Telugu Mission by spending more than forty years of his life among the Telugus, and his name was John E. Clough. (Applause.)

Now, this morning, I am not in the city of the dead, but I am in

The Judson Centennial

this beautiful church, facing a denomination which can not only save the Telugu Mission from possible decline, but can make it a Milky Way in the firmament of the achievements of our denomination.

This year, in the Telugu Mission, there were baptized into its churches more than four thousand men and women, a number equal to the combined number of all who were baptized into the Baptist churches of Maine, Maryland, and Massachusetts, with an expenditure of one and one-half million dollars. Four hundred and twenty of that number were caste people. I wonder if this Convention can realize what the baptism of such a large number of caste people means to our Telugu land and to India? For more than forty years the missionaries have looked forward to just such an ingathering, but as year after year passed away without the baptism of hardly a convert from the caste people, the eye of faith became dull, and the prophets remained silent. But within the last four years unexpectedly has come this movement from among the caste people. And I want to say here that within the last four years in the Telugu Mission more caste converts have been baptized four times over than have been baptized in seventy-five years of its previous history. (Applause.) Most of these caste people are from the Sudra caste, the great middle caste of India, the backbone and the sinew of the country. Just as Jesus Christ around the Sea of Galilee in the beginning of the gospel, in the beginning of the kingdom here, gathered around him a few humble fishermen, so it was God's will that Clough out there in India in the beginning should gather around him the ignorant and humble outcastes. But, friends, I tell you that though we have the complete evangelization of the outcaste people, yet it will not bring India to the feet of the Saviour. We are only touching the outer fringe of her social covering. We read about the great mass movements centered around Ongole in the year 1878 as being one of the greatest mass movements in the history of missions, and it is true. But the dawn of the vast movement among the caste people which is now upon us will be greater—greater in numbers and greater in the power of influence. The coming of so many caste people has given our mission a grip on the vitals of the country. Yet in the face of this great upheaval your secretaries told me with sad faces that they were sending no recruits for India this year. We are not getting ready for this great upheaval. What we need is more men and more women. What we need is more schools, more industrial plants, and more hospitals. Listen! Our Telugu conference, something like this but not so large, for four years in succession have combined and asked our

The Judson Centennial

Board to give a hospital to be erected in Ongole, not a one-man idea but a mission idea. And yet the Board has not been able to respond for lack of funds. There is not one well-equipped hospital, and there is not one doctor in that great territory of five thousand square miles with six hundred thousand people.

Friends, why is it that our denomination, with these calls so manifestly from God, can make no response? I suppose you are familiar with the growth of that great field, how it took on its life with the prayer of Jewett on Prayer-meeting Hill in 1854, and how Clough established that first church in Ongole in 1867 with a membership of eight, and how the blessing of God was upon that church, and because God had owned it, it grew and grew and grew until by 1883, sixteen years after its establishment, it had a baptized church-membership of twenty-one thousand. Friends, that mission has continued to grow. There was no mass movement, but the spirit of the mission has continued to exist, and to-day out there in that field we have a church-membership in the churches of the Telugu Mission of sixty-seven thousand men and women. There are eighteen thousand, five hundred pupils of the schools which belong to those churches and there is a force of seventeen hundred Bible-women, teachers, and preachers. And yet is our responsibility ended? As I look up the number of people residing in the district belonging to the Telugu Mission I find that we have scarcely more than one per cent of the people in the membership of the church. Ongole, the station which belongs to me in place of Doctor Clough, has a larger per cent. It has four per cent. But when we consider the caste people even in the old Ongole field, there is only one Christian caste man for every three thousand others.

Now, friends, I want to show you something of what is going on in a concrete form out there throughout the Telugu country. I want to show you an idol that was given me by the people, a demon goddess. Her spirit is supposed to descend upon the cattle and bring a cattle disease, and in every town throughout that great region of twenty millions of people, when a cattle disease breaks out now, the village carpenter is called, and he is asked to make just such an image as you see there. Then the priests and the village fathers arrange a series of ceremonies which last through a number of days, and at a great expense, and then every one is supposed to come and bow before that idol and give a personal offering. And then after all this is done, the priests, the village bands, the village fathers, and the boys and girls, and the men and women form in a procession and carry this

The Judson Centennial

idol out into the jungles and there she is left, and it is supposed that this demon goddess has been propitiated.

Do not think that it is only the poor and the ignorant people that worship that idol, but bachelor-of-arts men of the University of Madras, learned Pundits, and great Sanskrit scholars, come with all the common people and bow knees to that idol in trembling fear. Such is the state out there.

I want to ask you one question. Do you think that you have expended money rightly in sending your missionaries to turn the faces of the people away from such a thing as that to the face of the fairest of ten thousand?

I want to say for our encouragement to-day that in the Ongole field alone—and I speak about that, for I know better of that than of any other mission—in the Ongole field alone, out of the two hundred and forty-seven villages in that field, fifty of those villages, due to strenuous evangelistic efforts of the workers in the mission field, have through the village fathers passed a law that there shall be no worship of this idol or any other idol in public places. (Applause.)

In closing I want to tell you the story of Punkenbe. He was not an outcaste man, he was a man of the very highest caste in India, the highest caste of the highest caste of the Brahmans. His grandfather—and I want you to listen to this story, for it is a remarkable one even to the missionary—his grandfather was a noted zemindar in South India, one of the most noted. His father was a noted man residing in the city of Madras. His father-in-law was a judge and barrister in the city of Madras, knighted by the British Government. The father of Punkenbe was, when he died, the most noted Brahman in South India. One day a young man twenty-five years of age came to the old bungalow there in Ongole, and he wished to see a missionary. As we sat and talked with him in the office he said in conversation that he wished to be baptized. I said, "Very well; we cannot baptize you until we have looked up your record, until we know something of your character; you are a stranger to us." "But," he said, "I am a Brahman." I said, "It makes no difference, we must know the character of even a Brahman. You can stay in my home." I gave him a room, and there he lived for one and one-half months. We gave him, at his request, bread and milk only to eat. We wrote around to the references which he gave us, and we found that this man was no other than Punkenbe, of Madras, of whom I have spoken. We found by writing to the professors of the Presidency College in the city of Madras that this man was a medal man in mathematics,

The Judson Centennial

he was a bachelor of arts from the Presidency College; he was one of six of the highest students in Sanskrit in the whole of the Presidency during the time. Not only this, but he was the first man in English in the Presidency College. We found that he was not only a B. A., but that he was a B. L., that he had been admitted to the bar, and that he had written a law-book. Such was the man who came to us for baptism. We wrote to his relatives and to his friends, and we told them of the whereabouts of Mr. Punkenbe, and we said to them that his intention was to join the church at Ongole, and from the time they received these communications, into our bungalow from Madras, a distance of 181 miles, came a stream of people, his relatives, that they might see him. They came with gold-bordered turbans and punchas; they came with many jewels and diamonds, and they tried for one month and a half to dissuade him from his purpose. But he would not be dissuaded. The day came for his baptism. And on that day he allowed to be cut off his sacred lock, and he took from his neck the sacred cord like this [exhibiting a cord]. A Brahman in India would as soon part with his very life as to part with that cord, and this man deliberately took that off his neck, and then with the shears he cut in pieces the cord, and these are some of the pieces. He came before the deacons of our church; he was admitted; he was baptized by the very lowest of the low, a low outcaste Christian preacher. From the day, from the very hour, from the time he was baptized he was disowned by his own mother and considered to be dead. He was disowned by his own wife, the wife of his choice. He was disowned by every relative, and every friend shut against him their cruel doors, and he, for the sake of Jesus Christ, became a humble outcaste.

Such, friends, is the spirit that we now see pervading throughout Telugu land. Last year in January the Judson party, or a portion of it, came to Ongole and there on Prayer-meeting Hill we sang India's sunset song. The chorus of that song, we sang with these words:

India, sad India,
Let the dead years speak no more;
India, our India,
Open now thy door.

Mrs. Baker and I, who for nineteen years have resided in that one place at Ongole, and for twelve years have been the successors of Doctor Clough and somewhat know the people and know the conditions, have paraphrased that chorus to read like this:

The Judson Centennial

India, sad India,
Surely dead years speak no more;
India, our India,
Open is thy door.

(Applause.)

THE PRESIDENT. The Chair has allowed Doctor Baker to go considerably overtime, but he would throw a watch away rather than stop a story like that.

MR. HUNTINGTON. Attention has been called to the fact that Mrs. Lyman Jewett, the widow of Doctor Jewett, so intimately associated with the early days of this mission, is living in Boston and in very frail health. The suggestion has been made that we as a Society send her our warm fraternal greetings and affection. I make that motion. (The motion was seconded and carried.)

DR. L. C. BARNES. Mr. President, I want to offer a motion which I think will have no opposition. It seems to me before we sing this hymn, especially with the line, "Up, Christian, forward go," we might want to express ourselves in this way:

WHEREAS, After a full century of modern missions, all evangelical denominations of the United States have only about five thousand missionaries, both men and women, on the continent of Asia, which gave us our Lord and Saviour Jesus Christ,

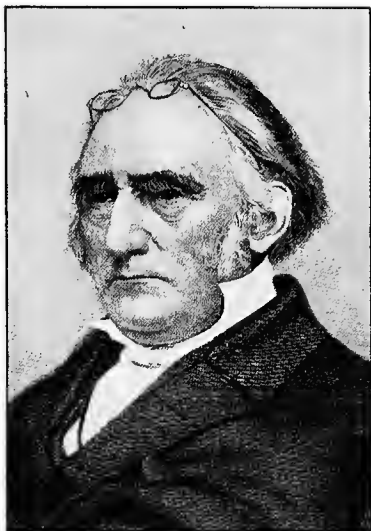
Resolved, That in view of the marvelous development in Asia now, we ought to double the number of missionaries there in the next ten years, and that we ask the Undenominational Foreign Missions Conference of North America to adopt such an objective and formulate plans for putting it before the churches of America. (Applause.)

[The motion was seconded and unanimously adopted.]

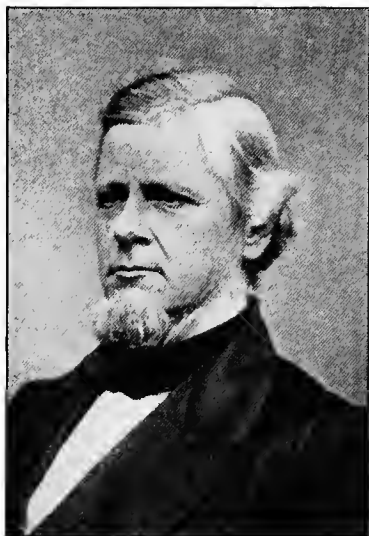
SECRETARY LEVY. I should like to announce that a telegram has come from a Massachusetts man who is out of the State: "A thousand dollars more for the deficit." (Applause.)

THE PRESIDENT. We will now rise and sing a hymn written for this occasion to the tune of "America" (see page 252), after which we must give way at the request of the Northern Baptist Convention that they may consider for a little while the finishing of the great campaign for raising the debt.

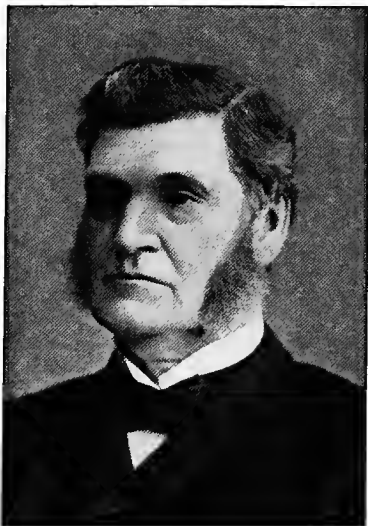
President Bond took the chair, and the special committee reported, recommending the appointment of a committee of twelve to carry on the work of securing the balance needed. This action was taken, and some further subscriptions were announced. The closing prayer was by Mr. F. W. Ayer, of New Jersey.



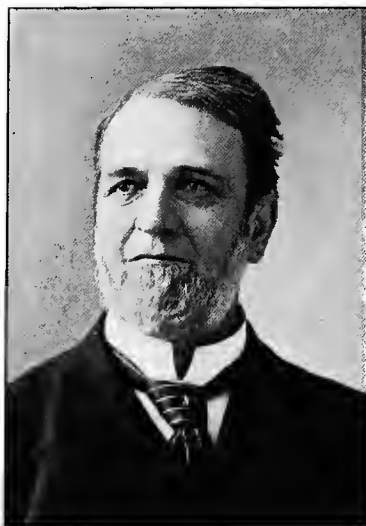
FRANCIS WAYLAND, D. D., LL. D.
President Brown University
President of Union, 1844-1846



JONAH G. WARREN, D. D.
Secretary, 1856-1873



J. N. MURDOCK, D. D.
Secretary, 1866-1893



HENRY C. MABIE, D. D.
Secretary, 1890-1908

The Judson Centennial

II

THURSDAY AFTERNOON SESSION

Wednesday afternoon seemed to reach a climax of interest, and many thought it would not be possible to maintain this height; but this Thursday afternoon session was certainly equal to any that had preceded in its spiritual impression. The address of Doctor Mackenzie, with which it closed, was a remarkable presentation of the divine workings in human history, especially as seen in the missionary movements of the world. Then, the greeting of such a body of fraternal delegates was an inspiration and a fresh evidence of the unity of Christians in service. The missionaries made forcible addresses, unanswerable in their appeal for a more adequate force and equipment in view of the enlarging opportunities. The platform was filled with fraternal delegates.

President Jones called the meeting to order at two o'clock, and the hymn, "Oh, spread the tidings 'round," was sung. Rev. C. S. Keen, of East China, led in prayer as follows:

Our heavenly Father, we thank thee that the Comforter has come. We thank thee for what he has meant to us; we thank thee for what he has meant to those beyond the seas. We pray thee, our Father, that this moment thou wilt help us to feel that the business which thou hast given us to do is to "spread the tidings 'round, wherever man is found," that the Comforter, even the spirit of Jesus Christ, has come.

Oh, we pray thee that thou wilt give to us the spirit of prayer this afternoon as we listen to the messages of thy servants whom thou hast called to the remotest parts of the world to serve thee; and grant as we hear their messages, telling of the wonderful peace which has come to those who through their voice have come to the Comforter—grant Lord, that we may give of our might and of our means and go ourselves to spread the blessed news of salvation. We thank thee that thou hast shown us thy face, that thou hast let us hear thy voice when we have come together to pray in thy name. And we pray that thou wilt make us living messengers of thy truths that we may inspire those whom we represent in this Convention, so that thy work may go on, and so that the kingdoms of the world may become the kingdoms of our Lord and of his Christ. And all we ask is in the name of our Saviour Jesus Christ. Amen.

THE PRESIDENT. The next item is the report of the Judson Centennial Commission. (See page 257.)

DOCTOR HAGGARD. The report is being distributed now. There is nothing more to do than to present this report, calling attention to it.

The Judson Centennial

THE PRESIDENT. I will now ask Foreign Secretary Baldwin to present the missionaries who are to speak to us at this time.

SECRETARY BALDWIN. We are to go to different countries this afternoon, as you see, and because this is the Burma centennial, the Judson Centennial, we have four representatives from Burma. First I will call upon one whose name this Convention has already delighted to honor—a man who for fifty-one years has been a missionary in Burma, for thirty-eight years the President of the Karen Theological Seminary at Insein, translator into the Karen tongue of a commentary on the entire Bible and of many books concerning the Bible. We honor him for his lineage; we honor him more for himself—Dr. D. A. W. Smith. (Applause.)

ADDRESS OF REV. D. A. W. SMITH, D. D., BURMA

Your mission in Burma may well be addressed by you in the words of the dying Jacob to his son, "Thou art my firstborn, my might, and the beginning of my strength." Burma is the oldest mission of the American Baptists, and the only mission whose history covers the entire century. One who has represented you in Burma for one-half of this period has now the privilege and the honor of representing Burma to you on this historic occasion.

The message of Burma is weighty. As the paralytic in the Gospels was borne by four into the Master's presence, so this message of Burma to-day is brought to you by four of Burma's missionaries. It is a message of grateful acknowledgment, of filial congratulation, and of earnest entreaty that you will carry to completion the work in Burma which you have so well begun.

The quarter of the message that I bring to you to-day is from the upwards of fifty thousand Christian Karens in Burma. They thank their American brethren for the splendid men by whose hand the gospel message has been brought to them: for George Dana Boardman, who baptized Ko Tha Byu, the first Karen convert; for Jonathan Wade, who reduced their language to writing; for Francis Mason, who translated the whole Bible into their language; for Joseph Getchell Binney, who established among them a theological seminary; they thank you for such men as Vinton, and Abbott, and Beecher, and Harris, and Cross, and Thomas, and Carpenter, and Bunker, by whom they have been brought by hundreds and thousands into the kingdom of Christ.

The reproach of the Karens for many generations had been that

The Judson Centennial

they were a people without a literature, without a king, and without a city, and all this was literally true of them. They feel that they have now received from you a written language, Jesus their king, and the new Jerusalem their city.

The fifty thousand Karens we cannot believe have been brought to the kingdom merely for their own sakes. They are already an evangelizing force in Burma. Among the outlying tribes, their coreligionists, they are found laboring side by side with your missionaries, and they are preparing for larger game. In 1865, a strong committee, with the elder Thomas as chairman, brought in a very striking report. "We are constrained," he says, "to suggest that God may have called the Karens in order that from them he may select his agents to call out his elect from among the Burmans of Burma. Let this thought," he goes on to say, "be impressed on the hearts of our Karen preachers. Let them feel not only that they ought, but that they are able, to preach the gospel to the Burmans as well as to the Karens."

In the providence of God, by a variety of means, the Karens are now qualifying for this great and honored service among the eight million Buddhistic Burmans. God is going to give Burma to his Son through the agency of native workers. No country can be converted in any other manner. And the majority of native workers in Burma are and for a long time will be the Karens of Burma. It is to them, therefore, that we may look, and that we ought to look, as an important agency in bringing the Burmans to a knowledge of salvation. You are to be congratulated in having already a seminary for the Karens with seventy years behind it, which is sending out, from year to year, classes of from thirty to forty young preachers. To these we are to look in a large measure for the conversion of Burma, and our modest request to you to-day is, that you will supply them, that you will keep up for them the supply of *missionary leaders*, and with the help of God, they will do the rest. (Applause.)

SECRETARY BALDWIN. We have heard the senior missionary in Burma, but we have not heard the senior missionary to the Burmans. We must not forget that they are touching there many races, and while Burma is our firstborn, even the Karens, grand as that work is, are not the first thought. Judson thought of the Burmans, to the Burmans he went, and we are honored to-day in having the senior missionary among the Burmans, Rev. J. E. Cummings, D. D., decorated by the English Government, useful through many years, a true servant of Jesus Christ. (Applause.)

The Judson Centennial

ADDRESS OF REV. J. E. CUMMINGS, D. D., BURMA

I must correct a mistake. I am not the senior missionary to the Burmans. There are ahead of me Doctor Kelly, principal of the Rangoon Baptist College, and Rev. W. H. S. Hascall, general missionary in evangelistic work, now on the field. I am third in the order of seniority, not because of my age, but because, brethren, for a period of ten years, 1877 to 1888, not one single missionary was sent to the Burmans by the American Baptists. There is a great gap in that decade of our history.

Now, in the few minutes allotted me I want to lodge just two facts—first, a note of thankfulness for what mine eyes have seen of the coming of the glory of the Lord in Burma, and then a careful statement of our needs. I have been in Henzada, Burma, for twenty-seven years. I have seen one little Burman church—this is among the Burmans where we have never had a mass movement, but where we must win converts one by one—I have seen that little church grow to be nine churches and the number of converts from 100 to 450. I have seen the little school in the station with twenty-three pupils grow to be an institutional school, with five teachers teaching the English language and seven others teaching only the vernacular language, with 1,020 students, and we are not using a dollar more of American money than we did when we had the one school of twenty-three. (Applause.) And what I have seen in this one mission at Henzada I have seen throughout the country.

God gave me the place of secretary of the Centennial Committee in Burma that through a period of five years planned for our centennial celebration there. We had set before us two objects: We will seek to have at the end of this century 100,000 communicants in our churches, and we will seek from those churches to have a thank-offering unto God of 100,000 rupees. We came to the end of that period with 65,000 communicants in the churches, and with 65,000 rupees as a thank-offering unto God. (Applause.) And while we could only count 65,000 converts, yet when the census of 1911 was compiled, it was found that when the people of the country were asked to write down whether they were Buddhists or Spirit-worshippers or Christians, Roman Catholic or Church of England or Baptists, 122,000 people registered themselves in the official census of Burma as Baptists. (Applause.) So, brethren, you see that beyond all we can record in our own statistics, which are careful compilations from our church registers, there is a great fringe of people near to us who in

The Judson Centennial

their hearts, although they have not said it to us, said to the government officials, "We belong to the Baptists."

Now, one thing further regarding our need. Brethren, our hearts were touched yesterday because we found in America God had put it into the hearts of men to beg for a chance to go. Now, let me tell you how God is begging to you through the need in Burma to give those men a chance to fill the places that we need filled over there to-day.

In Kengtung, beginning at the far north station, God has given 10,000 converts in the last ten years, and there is only one man there to lead that people. We need two families, one for educational work, one for missionary work, at Kengtung. We must have them. At Bhamo, a year ago, my father-in-law, Doctor Roberts, now on the platform, left, broken in body. I bade good-bye to him in Rangoon; I never expected to look on his face again. God has spared his life, the physicians at Clifton Springs have brought him back to health and he is here with us, but when he left we had to take the only man, Doctor Davenport at Mandalay, and send him to Bhamo to fill that station and leave Doctor Davenport's place in Mandalay unfilled; and when Brother Spring needed to come home last spring and his furlough was due, there was no one to fill his place. He waited a year, his wife suffered typhoid fever, he had to come this year anyway, and the place has not been filled. From Sagaing Brother McCurdy is on his way home now and the mission-house is vacant. At Toungoo Brother Rogers came home a year ago and his place is vacant. We used it for housing the Judson Centennial party, but otherwise the mission-house has been unused for a year and a half. Brother Parish, at Pegu, suffered untold buffetings from the heathen. He has had a hard time. They have lost their firstborn; his own heart is heavy. He needs to come back; his furlough is due. He cannot come; there is no one to relieve him. We need a family at Pegu this fall. Moulmein, Judson's station, is without a missionary. These are not all the cases of need. At Henzada, my own station, Mr. Phelps, the Karen missionary, goes to Australia and New Zealand for relief, and one woman, his wife, is left for the care of work which ought to have a man and wife and two single ladies.

Brethren, in the name of God give us in addition to all you have sent to Burma this year six families and as many young ladies as the Woman's Society, with a clearer grasp of their need, shall set before you as the number they must have to carry on the work of God. (Applause.)

The Judson Centennial

SECRETARY BALDWIN. You have heard a great truth from Doctor Cummings. One family, Mr. and Mrs. Bergman, are being sent out for general work in Burma this fall, and not because this need is not understood.

The finest school that the American Baptists have in the East, or the far East, so far as equipment is concerned, is probably the Rangoon Baptist College, a combination of schools with 1,700 pupils, beginning at the primary, including a high school and a college, and that is at the top of an educational system that the American Baptist missionaries have been developing in Burma. We have to-day a representative, a member of the faculty of Rangoon Baptist College, who will speak to us on the general educational conditions—Rev. David Gilmore.

ADDRESS OF REV. DAVID GILMORE, BURMA

Our Society has in Burma 742 schools of all grades, in which nearly 29,000 pupils of all ages are getting education of all sorts. Out of these schools 610 are self-supporting. They are not costing you any money. We have six high schools, one college, and two theological seminaries. These schools are serving us in at least a fourfold capacity. First, there is something doing in those schools along evangelistic lines. Last year the churches of Burma received 3,694 additions by baptism. Out of these 481, or one out of every eight, came out of our schools.

Secondly, these schools secure us good will and respect. They give us a standing in the eyes of our own people, in the eyes of the community at large, in the eyes of the government. Why, had not it been for our educational work I can assure you that the lieutenant-governor of Burma would not have thought it worth his while to come and preside at one session of our Judson Centennial in Rangoon last December. And this good status, this respect which our schools earned for us, is a distinct help in our evangelistic work.

Thirdly, our schools are absolutely essential if we are to build up a stable, independent, aggressive Christian community. The great work of our mission in elevating the once submerged Karens is, under God, due to the fact that the schoolmaster has gone hand in hand with the preacher, and in many cases the schoolmaster and preacher have been buttoned into the same jacket.

Finally, the fourth purpose is that these schools serve a purpose in the training of leaders for our church. The leaders, laymen, and

The Judson Centennial

ministers, whom we have out in Burma, have as a class come out of our schools. We have had the leaders because we have had the schools.

But right in this connection I want to tell you a very striking thing that Mr. Howe, the International Secretary of the Y. M. C. A. for all India, told me. He traveled around with Doctor Mott, holding those wonderful Edinburgh Continuation Conferences in all the provinces of India, and when they came to Rangoon and held a conference in that city, Doctor Mott, who had been present at all of them, said that he was struck by the inferiority of the native Christian leaders of Burma to those of the other provinces of India, the provinces where our Pedobaptist brethren have been more in the lead. He said that in every other conference the native leaders had contributed much, had contributed vitally to the development of sentiment in those conferences, but in Burma our native leaders had contributed practically nothing. We had our best men there and they were given free course, but somehow they were not able to take a leading part. They hadn't it in them, and we hadn't put it into them.

I honor the native leaders we have had in the past. They have been grand men, and they have served their own day and generation, but we have got to have better leaders, highly trained leaders, if we are going to hold our own in the new Burma which is coming into existence.

Well, you will ask, what has the college been doing all this time? Trying to keep its head above water; that is what it has been doing. Our college began work as a college only twenty years ago, and for fifteen of those years we carried our men through the sophomore year and then dropped them. Imagine what some of these great men on the platform would have been if they had been dropped at the end of their sophomore year in college.

Now, a word about the college there. We have reached the point now where we can be proud of the quality of our work. All the colleges in Burma have to take the same examination, and in 1912 and in 1913 the college which stood first in respect to the numbers of students passed through those examinations—that is, the percentage of students that passed through the examinations—was the Rangoon Baptist College. (Applause.) Not only so, but in both of those years the man who had gathered in the greatest number of marks on those examinations was a Baptist college boy. We are trying to do our part to be efficient from a spiritual point of view, not only from an educational standpoint. We labor for the conversion of our

The Judson Centennial

students, and every year we see some of them led down into the baptismal waters. We try to make them efficient laborers for Christ.

I am sorry we have not turned out more ministers, but we do turn out every year a large number of teachers and laymen who, in their various capacities, are a strong evangelistic force. I once heard the superintendent of the Wesleyan Mission in Burma make in public this statement. He said, "I know three young men, graduates of the Rangoon Baptist College, who are servants of the British Government, and these three young men have done such a work for Christ in upper Burma that they alone would justify the existence of the Rangoon Baptist College if it had never done another thing."

Now, we need a scientific department. That is what we need just now. Give us that and we will find something else to need. But the young men of Burma are going in more and more for scientific education. They will have it. Our Baptist young men are more and more going in for scientific education. Religion does not fear science, but religion does sometimes fear the way science is taught. It can be taught so as to undermine faith in God, and it can be taught so as to be a mighty support of faith in God. Now, we want to have a scientific department. The danger is that science out there is going to be taught to our young men in the wrong way. We want a department of our own, where our young men and other young men can be taught science in such a way as to lead them to the foot of God, rather than weakening their faith in God. (Applause.)

SECRETARY BALDWIN. Throughout British India are these mixed people, of native parentage and European parentage, the Eurasians, they are called, and they are to-day a very significant influence, they are prominent in political ways. Their influence upon others is very strong. We have a work among them. Rev. C. L. Davenport will tell of that. (Applause.)

ADDRESS OF REV. C. L. DAVENPORT, BURMA

This, as far as I know, is the first time, at least in my connection with this work, thirteen years of it, when the Eurasian people have been given a public recognition in any discussion in a representative body of our Baptist people, and I am glad that the day has come when they are one of the considered peoples. Their origin has already been indicated. They are a mixed race, of partly European and partly native parentage. But they are despised by their European forebears, hated by their Burmese ancestors, and socially are between

The Judson Centennial

the upper and the lower millstones of social life, ground on both sides, and exceedingly sensitive and hard to approach. But they have in them that which makes it worth our while to win them for the Lord Jesus Christ, because of what they are. In the history of the world's past they have brought out some that are prominent amongst the prominent men of earth. Intellectually, William Makepeace Thackeray, the great English novelist and writer, stands out as one of those Eurasian people who have come to the front. Alexander Dumas, in France, is another of their own. And while I cannot vouch for it, I know they claim Rudyard Kipling as their own.

In spiritual things the sainted martyr, Thomas à Becket, of England, was Eurasian. Timothy, Paul's own son in the gospel, the boy evangelist of New Testament times, was Eurasian. And in our own present time Dennis Osborne of the Methodist Church in India, lately gone home to his reward, was a Eurasian. His name is honored all over India for the work that he did in the cause of Jesus Christ and the redemption of souls. In our own present time, in our own mission force, we have those who are doing valiant work, and yet who have the honor of being of those who know how to understand the native heart because they have in their veins some native blood.

The extent of the work thus far is five churches, one of which is only partly Eurasian. That is the church being conducted in the Baptist College. But outside of that we have four churches. I have the privilege of being pastor of two of them. They are forty miles apart, both city churches, and I am supposed to be in both pulpits every Sunday evening at half past six. I have not solved it yet. We have two large schools besides the department of the Baptist College which has recently been opened, a seventh-standard school in Mandalay and a high school at Moulmein, both boarding-schools, and both doing excellent work.

One of the brethren on the platform said to me some years ago as he was looking over the work done by the Eurasians and our Eurasian schools, "Brother Davenport, we need the work you are doing. We need these young men and women in our Anglo-vernacular schools as head masters and head mistresses." Do you know, we cannot supply fast enough to-day the demand for Eurasian teachers in our country from the two schools and from the third that has been opened in order to keep up the demand that is made upon us. They are filling positions in the post-office, telegraph, and military lines. They are clerks in all the large stores of those great cities. Those that are in the civil service are forming the largest part of those who

The Judson Centennial

form the policies of the country. Their needs: first, recognition as men and women who have a right to the gospel of Jesus Christ; secondly, remembrance at the throne of grace, loving remembrance; thirdly, financial help. I want an institutional church at Mandalay and a parsonage at Mongnai. We need both of them, but greater than that is our need of this people themselves. We need them because they understand the native heart and thought as we from this country never can understand it. For they are partly of native origin. We need them because they have the gift of tongues. Because of the mixed parentage they speak English, and from one to a half dozen of the different native vernaculars with equal fluency, and do not have to learn the language as we do. They breathe it in from their births, these different tongues about them. And if we can but bring them to Christ—and I believe we can—we have begun—we shall have in them a force who shall go out as no one else can go out except the natives themselves to bring the knowledge of Jesus Christ to all these races of Burma.

They surely have a claim upon us. For have they not the white man's blood in their veins? Are they not brothers and sisters of ours? And as you pray I ask you to pray for this Eurasian people, only I want to spell the name for you—not E-u-r-a-s-i-a-n—which is the boiled-down name from European-Asians, Euro-Asians, Eurasians; but I want to spell it for you to-day, and I want you to carry this in your minds as you go away from this place, that amongst the Asians in that part of the world there are those that I want you to remember as y-o-u-r-A-s-i-a-n-s; your Asians, and mine. (Applause.)

SECRETARY BALDWIN. Now, we will turn from Burma into Assam and that mission that Doctor Mason has called the "back-door" mission, where 30,000 Christians are gathered and where we are reaching up to that great Brahmaputra valley, up to the hills below the very roof of the world; a most significant mission, one that I fear we Baptists in America have not appreciated fully. We have to-day a representative from that mission, Rev. R. B. Longwell, who has been working in the Naga Hills and Impur. (Applause.)

ADDRESS OF REV. R. B. LONGWELL, ASSAM

Assam, being a part of British India, has but recently emerged from the social disorder which a few years ago threatened the stability of the Indian Empire. That social disorder had been fifty years in the progress of development. One of the major elements in

The Judson Centennial

its development was the wrong system of education conducted by the department of public instruction under the auspices of the British Government.

When officers of the British Government came to see the political dynamite which they were generating in their schools, they at once set about to correct the evil. Their efforts have left Assam in a state which I wish to liken this afternoon for a few moments to a chemical solution. So if you will just keep in mind the figure of a chemical solution waiting to be precipitated into the crystals of a new civilization, I think you will get my point.

This solution will be crystallized, and there are three elements, three ingredients to be put into it in order to bring it to its crystallization. The first is the British Government itself; and I would like to put myself on record as saying that the British Government is in all its intents and purposes benign; it is something which deserves our prayers and our support at every turn of the way; but like every other government, it has failed at some of the most crucial points in its history. In its educational system it makes no place for religious instruction. It does not prohibit religious instruction, but it makes no place for it in its own educational system. The result is that if the British Government or its educational system becomes a predominating ingredient in the solution to bring it to its precipitation, there will be that which Doctor Gilmore has referred to, a crop of atheists. And indeed, those atheists have already begun to appear in the finest institutions of learning in Assam.

The second ingredient is Roman Catholicism. Now, whatever Roman Catholicism may be in this country, in Assam it is a religious system without a conscience. Aside from all its immoral practices, it has a propensity for moving into your Christian community and becoming a perpetual parasite upon your Christian churches. If it becomes the predominant element to precipitate this solution, the result will be what? All the tragedies and the horrors of Rome reenacted in your great Asiatic arena.

The third ingredient is the Christian missionaries who have gone to Assam to tell these peoples about the gospel of Jesus Christ. And if that crystallized civilization when it comes into being is to be based upon the everlasting Rock of Ages, it will be because the Northern Baptist Convention realizes that God Almighty has put into our hands the destiny of those great peoples.

Now, in this reconstruction there are two processes at work, and they must work hand in hand until the work is accomplished.

The Judson Centennial

The first is a breaking-down process, and there are two things which must be broken down before the two greatest factions in Assam can be won to Jesus Christ. First come the Mohammedans. The Mohammedan is an affable fellow; you have access to his presence, but you have no access to his mind on religious subjects. He has his Koran and his creed, and his creed eliminates from his mental operations the possibility of thinking of Jesus Christ as the Son of God, and before very much of a constructive order can be done for the Mohammedan there must be a shattering of that sarcophagus in which his mental operations are entombed.

In the second place comes the Hindu. You have access to the presence of the Hindu, and you have access to his mind. You can take him through a course of argument which leads right up to the conclusion that Jesus Christ is the Son of God, and you can see conviction written all over his face, and he himself will acknowledge it. But when the inevitable question comes, "Will you accept Jesus Christ as your personal Saviour?" the Hindu smiles and walks away. Why? Because he is a caste man, and to accept Christianity means that he is outcasted, disinherited, and ostracized from his friends. So that while you have access to his presence and to his mind, you have no access to his spirit. So in the case of the Hindu there must be a breaking down of the caste system.

Now, this breaking-down and building-up process, both of them are going on in the very same method. And I want to tell you how this work is proceeding in a few of our stations in Assam. First, we will look at Jorhat. At Jorhat we have a little man who I think in avoirdupois weighs not over 135 pounds. In his capacity to bring things to pass he is ten feet high, four feet broad, and weighs a ton. I refer to C. H. Tilden. (Applause.) He has developed a scheme for the educational propaganda of Assam, which is just as big as the map of Assam itself. It is a scheme which has had the approval of the Assam missionaries. It has had the approval of the British Government, which has said to you, "Yes, just lay down 50,000 rupees and we will put 50,000 on top of it." It has the approval of the Reference Committee who have recommended it to the Board of Managers. The Board of Managers have approved it, but—the Baptist bank account has not yet sanctioned it. Mr. Tilden is working there with absolutely no equipment.

Another place just as strategic as Jorhat is the work represented by the new movement at Gauhati. In Gauhati we have no less a man than our own magnificent Doctor Witter and his equally magnificent

The Judson Centennial

wife. (Applause.) In the government college at Gauhati is the one place where that crop of atheism is beginning to appear, and Doctor and Mrs. Witter have walked right into the hearts and affections of those young men, but they are working just as the people at Jorhat are working, absolutely without equipment.

Another place where our missionaries are doing constructive work is at Nowgong. That work is very largely under the Woman's Society. But I want to tell you about three young women we have there, each of them responsible for one department of that large school. And, by the way, that school is the only thing that is really grand in Assam from its external aspect. Each one of those young ladies has her hands full and running over in discharging the duties of her own particular department of that school. In one year from now one of those young women is coming home on furlough. That means that the work of three is going to rest upon two. One year later another of those young women will come home on furlough; that means that the work of three will rest upon one. The next year the first young woman that came home on furlough will return and the third one will come to America, and for another year the work of the three will rest upon one. The next year the second that came home on furlough will return and again the work of the three will rest upon two; and the next year, which is the fifth year, the third young woman will go back to Assam and the school will again be under normal management after five years—just the period of service for a single lady missionary. What do we need? I need not say; you see it written all over the facts.

What about Mr. Moore, who is in the same station? From his station, one road extending eighty miles to the northeast and again eighty miles to the southwest, is in automobile condition. Mr. Moore has been on his field thirty-five years, and I think I am within the truth when I say that in that time he has not once covered the field. He has been tied to executive work for the school in Nowgong, and for the whole of the Assam mission, and it has made it utterly impossible for him to cover his work, with the result that a few years from now he is to lay down his work and come home.

And again, at Golaghat, where evangelistic work is being carried on as successfully, I think, as at any place in Assam, Oscar Swanson is in the station, with five roads radiating in all directions, and the shortest of those roads is fifty miles long toward the mountains, every one of them in automobile condition. An automobile would add to his efficiency just three times what it is at present, making

The Judson Centennial

him four times as valuable as he now is. Now, let us see what that means. Let us say that some of you Baptists who have a thousand dollars burning a hole in your pocket and wanting to give a master-stroke for Jesus Christ—let us see how it will go. Let us say \$550 for an automobile, \$50 to put it on the field, \$400 to keep it on the field for five years. Three times the efficiency of one man for five years is fifteen years. That is more than the average life of a missionary on the field. A thousand dollars; do you want to get in a masterful stroke for Jesus Christ? There is your opportunity! (Applause.)

SECRETARY BALDWIN. We are now going to turn to Japan. There is a great university in Tokyo, the Waseda University. One of the most popular professors who has ever been connected with that university is with us. That university, by the way, was founded by Count Okuma, the present premier of Japan. This representative—he has been our representative on that faculty—Mr. Benninghoff, I am glad to introduce to you. (Applause.)

ADDRESS OF REV. H. B. BENNINGHOFF, JAPAN

Seven years ago when we went to Japan we were asked to accept a position on the Waseda faculty, by the president, and also by Okuma, the chancellor. Now it may seem strange that a great university with 8,000 students and a faculty of 250 men, many of them with Ph. D.'s from American and European universities, all of them qualified men in their various departments—that such an independent Japanese university should ask a Christian mission for the loan of one of its missionaries to work among its students. It is strange. And the meaning of it is, first of all, a confession upon the part of the authorities of the university that the old cults and ideals have failed. Less than a year ago I attended a meeting of the leading religionists of Japan, and at that meeting a doctor of philosophy of Leipzig, who translated one of Spencer's books twenty years ago in which he advocated the reign of science and the death of religion—that very man stood upon the platform and said, "Our scheme has failed"; and he argued to those men for a revival of religion. (Applause.)

Count Okuma, the present premier, said in my presence to Doctor Capen when he was in Japan some years ago, "Japan has already won a place among the first of the nations of the earth." And in reply to Doctor Capen's question, "Do you need missionaries any longer?" the

The Judson Centennial

wise Count who looks down through the years said: "If we are going to maintain the position that we have gained by our army and navy and our great improvements of the last fifteen years, we will need yet three generations at least of men qualified to lead us spiritually."

It is because of this sentiment upon the part of the leading educators and especially upon the part of those connected with the university that this university condescended—for it was a condescension in a sense—to ask a Christian mission to furnish a missionary to work amongst its students.

Fifty-five years ago our own Commodore Perry steered his boats into Tokyo Bay and demanded of the Japanese that their exclusiveness should come to an end, that open ports should be established, and that the ships of the nations be allowed to carry on commerce with her people. Very reluctantly that old nation listened to the command of our commodore. But she was forced to do so. And with a zeal phenomenal and admirable she set about to modernize herself.

I do not believe the people of the United States appreciate in the least the great problems that modern Japan has before her, nor even what she has really accomplished. A nation which for 250 years refused to have any intercourse whatever with any foreign country, whose very word for Japan was the word, "Under heaven," meaning that she was the whole earth herself—that nation which for twenty centuries, according to her tradition, has lived for herself and unto herself, was compelled all at once to open up her doors to the nations of the earth. She was called upon to establish an educational system, and she did so. She has to-day an educational system that is the equal of any anywhere, and I was astonished the other day to find that the percentage of illiteracy in Japan is lower than it is in the State of Massachusetts—an educational system that reaches from the kindergarten to the graduate department of the university, from the lowest to the highest. From one end of Japan to the other everywhere are these public schools.

Not only was education demanded, but this country, which had been governed by a despot for twenty centuries, was called upon within a very few years to readjust herself to the position of one of the leading powers of the world by granting a constitution to her people, and thus almost in the twinkling of an eye a despotic monarchy became a constitutional monarchy without a struggle or a drop of blood. Not only so, but this little country, which had never any commerce whatever to speak of—the people were engaged in other forms of activity—all at once this country, being opened up to the

The Judson Centennial

world, was compelled to find in commerce one of her great resources. And it is here that the question touches us Americans most deeply. In old Japan there were four classes of people, the nobility, the soldier, the farmer, and the business man, and in the Japanese language the word for "business section" has almost the same connotation as our own word "slum." The business man was the riffraff; he lived in the center of the town, and when you said that a man was a *chonin*, or that he lived in the center of the town, the business section, it was practically the same as saying that he lived in the slums.

Now the nation that had those traditions back of it was compelled almost within ten years to adjust itself to a position of commercial activity and leadership. You know how well she has done this. Her ships are on every ocean, carrying the goods of every country to-day.

And then came her army and navy. The Franco-Prussian war was on at the time just following the awakening of Japan, and Japan, of course, thought that in order to be up-to-date, she had to have an army and navy, and she got one; and the recent victories and the prowess of the Japanese in their military exploits need no explanation at this time.

I only want to bring this home to you—that every one of these things is due to the coming of Commodore Perry to Japan.

Now the modern problems of Japan arise out of this situation. She has an educational system; she has given a constitution to her people; she has great commercial activities; she has armies and she has a navy; but her educational system falls far short of training her men for these great relationships into which Japan has come, according to the testimony of Japanese educators themselves. Because the people secured political rights without a struggle, now they find themselves like the Negroes in our own southland after the war of the Rebellion, an emancipated race as far as the constitution is concerned, but a people who have no training whatever in social democracy. That accounts for the mobs that you read of in front of the Japanese parliament building when there is any exciting time in Japanese politics. The power of the army and navy also has been so strongly exerted that the people have been actually forced to pray in the name of the army and the navy. It seemed five or six years ago that the army and the navy were about to take the place on the pedestal of honor as the very god of modern Japan.

Now all of these things bring the modern problems of Japan,

The Judson Centennial

problems that are quivering in their intensity, problems educational, political, commercial; and not one of those problems is related in any way to Japanese past history; they all grow up out of the situation that has arisen in the last fifty years.

Do you wonder that Japan is intellectually to-day at sea? Can you wonder that Japan is morally and spiritually to-day in doubt and knows not where to go? Do you wonder that Count Okuma asks the Baptist mission or any other spiritual regenerating agency to come over into Japan and help them? You have these problems here in America, friends. The industrial, the social, the political problems of our modern life here in America are tense and quivering too, but the great difference between the problems here and the problems of Japan is this, that you have a historic Christian past, you have a historic Christ, through whom to mediate the solution of these problems. That is the meaning of the addresses on social service given from this platform. But Japan in her past has no Christ, and she has no Christian history. Subtract Christ and Christian history and Christian traditions and Christian idealism from your problems and the solution of your problems, and you will have as a remainder modern Japan.

But this invitation of Count Okuma to the Baptist mission to loan one of its workers to the student body is not only a confession of the failure of Bushido, it is also a tribute to Christian missions, to Christ, and to our Baptists. Count Okuma learned to read English out of the English Bible under the sainted Doctor Verbeck, one of the first missionaries to Japan. He knows the Bible better than many of you do, doubtless. With his wide vision he sees the meaning of Christ in history, and although a man seventy-six years old, called to be the head of the government in this its most stringent occasion and time—that man sees and knows that the only solution there is for modern Japan is the spirit of Christ, and the invitation to your missionary is a tribute to him and to you.

This morning when we were discussing the question of the field and equipment of the field, I just thought of how we are trying to meet the situation in Japan in this most stirring moment. Do you know that last year, when the California question was at its height and the Japanese in this country were being maligned—do you know that at that very moment Christian teachers and Christian preachers from all over Japan, as well as publicists, were meeting at a certain hotel in Tokyo, asking the Americans to double the number of American teachers amongst them? I walked in and out amongst those

The Judson Centennial

8,000 students every day and amongst those 250 professors, and I never heard an ill word or an insult at any time or on any occasion. (Applause.) The Japanese were at first greatly insulted and then humiliated, and then they said: "Well, anyway, we are going to make the best of this, and if we are deficient morally and spiritually to meet Americans on their soil, we are going to qualify for citizenship anywhere in the world. (Applause.) And if by utilizing the presence of a Christian missionary we can help ourselves to be lifted up to a position of equality among the nations of the world so that we can maintain our place and win not only the respect of men for our arms and our valor, but also the respect of the nations of the world for our integrity and our character, if the missionary can contribute anything in this situation, send more of them and we will use all you send." (Applause.)

That is the attitude of Japan at the present moment. Every door is open. This old friend, Count Okuma, according to a letter from home, received just the other day, assembled the governors of Japan, all of them, into a great room in Tokyo, and he told them that religion, including the religion of Christ, must have a free course in every section of the empire. (Applause.) He said, "Only by giving religious freedom to our people can we find any help out of our present difficulty."

Now, shall we who sent our ships under Perry to open Japan fifty-five years ago—shall we who forgave the indemnity of Shimono-seki—shall we who brought the Japanese to our shores and trained them in our schools and sent them back to places of honor and trust in the making of new Japan—shall we of this country who during the Russo-Japanese war so loyally sympathized with them and urged them on in the troubles of their country—shall we who have played the part of the big brother through all these years now turn our backs upon them and tell them to find their own way out of the darkness into which we have led them? Shall we? No, we will not. The highest contribution that this country can make to Japan she has yet to make, not in street-cars or automobiles, in steam-cars and guns, but in the great spiritual forces of righteousness and truth. Yea, above all, in the gift of Him whose name is above every name, and before whom all will bow. (Applause.)

SECRETARY BALDWIN. Now, as I introduce the brother from China, I wish you could know just a word about him. He comes to us from Canton, but he was nineteen years in Kityang before he went

The Judson Centennial

there, and there in Kityang we have some of the largest numerical results that have been obtained in any field in China, and to-day there are more self-supporting churches on that field than anywhere else in our field in China. Brother Speicher was called from that to take up this publication work. He is a man of broad vision; he sees great possibilities; he sees ahead. Perhaps he will tell us a little of that vision now. (Applause.)

ADDRESS OF REV. JACOB SPEICHER, CHINA

In the year 1912, in the summer, the Chinese Christians banded themselves together to raise funds to present the child emperor and prince regent with Bibles. It was understood that nobody but Chinese Christians should have part and share in this undertaking. When the committee representing the Chinese Christians entered the palace at Peking, they were driven from the place and told that they were not citizens of China, that they belonged to the foreigners, should cut their cues, and wear foreign clothing. And God again in the history of mankind wrote on the walls of that dynasty, "Mene, mene, tekel, upharsin"—"Thou art weighed in the balances, and art found wanting"—so, within two months after that event the Manchukuo dynasty was swept away like chaff before the whirlwind and the republic was established.

I wish I could describe to you the joy that took possession of the Chinese in the establishment of the republic. It was a tribute to the American nation. And they believed that in the establishment of that republic they found a panacea for all their ills. But alas, only again to be disappointed. And why? It is true, as Speer told us the other day, that it was because the Chinese did not possess truth. But it lies just a little deeper than that. It is because the Chinese tried in their civilization to do without the living God—without hitching their moral science and moral teachings with eternal ideals, with ideals that go through eternity.

The Chinese at the present time are greatly discouraged—discouraged in the political affairs, because they see the north and the south arrayed against each other. Yuan Shi Kai, the president, has exiled, driven out all those noble men that established the republic two years ago. Sun Yat Sen, the patriot, is an exile, and with him thousands of patriots, and to-day in South China at least there is not one Christian office-holder. The financial conditions of China are desperate. China has a debt reckoned in her own currency, silver

The Judson Centennial

dollars, of over two thousand millions of dollars, and it takes seventy per cent of the entire income of their revenue and taxation to pay the interest of this great debt.

I wish I had time to tell you of the moral conditions of the country. For young people are taking the words of liberty and equality and interpreting them in the terms of license. I wish I had time to tell you of the great darkness that has taken possession—of pessimism that has overcome the whole thinking process of the Chinese. And we Christian workers cry out, "Watchman, watchman, what of the night?" But it is the servant of God, your missionary, that can penetrate the gloom, and beyond the gloom see in the Far East the glow of a glorious sunrise, because we see the politicians, the leading men of China getting the ideals of Christian personality. And I want to assure Doctor Bitting that the very point upon which he laid such emphasis last night is the very thing that the leading men in China have grasped. They have caught a vision of Christian personality, and they come to the missionary and ask him, "What is it that you have in addition to your learning?" And we answer, "It is Jesus Christ, the living Christ in each individual."

Let me read to you what the prime minister of the present government says with regard to this Christian personality. He admits, in speaking about the establishment of Confucianism as the state religion, that he and the president will have nothing of it; and since that time, since he has spoken, it is a fact that the government has accepted the principle of religious liberty. He says:

"After the outbreak of the revolution in Wu Chung there was terrific fighting north of the Yangtse River. Some students organized the Red Cross Society, in order to help the wounded and bury the dead upon the battlefield. I was asked to help in the organization of this society. In all, sixty-nine persons had volunteered to do this dangerous work. Just at that time telegrams came telling of severe fighting and great numbers of men slain in battle. At once the courage of many of the volunteers began to fail and only thirty-five of the sixty-nine persons were willing to start for duty. As we arrived on the battlefield I found that only twenty-nine had remained faithful. I was surprised, and had the matter investigated. *It was found that the entire twenty-nine were Christians.* I learned then and there that if we desired to exist as a nation we could not do without men of this character." (Applause.)

Brethren, the Americans are beloved of the Chinese. I have read what a European editor says of conditions in China at the

The Judson Centennial

present time, and he admits that of all nations the American has the hearts of the Chinese. What are we going to do for the Chinese? We have three universities with which we have linked up our work. We expect to establish that great university in West China, and we have by the grace of God the second largest university in Shanghai—and in China, for that matter—from which we have heard in these days that twenty-four of the leading students have become Christians, who will become leaders in China in future years. We have the Canton Christian College in Canton. But, after all, let me tell you just one word about this great China Baptist Publication Society—one word. Brethren, what are you going to do for a race that has developed a literature for the past twenty-five hundred years, a literature based upon the purest moral thoughts in Asia? I put it to you Americans, what are you going to do for the Chinese, who have developed an encyclopedia of a thousand volumes? Our Encyclopedia Britannica is a work of thirty volumes. The Chinese, in the past several hundreds of years, have developed one of over a thousand volumes. It takes 60,000 words and ideas to express the mentality of the Chinese. And now we come to the Chinese, we Christians—what are we going to do for these people? I maintain that we must develop a literature that shall commend itself to the statesmen, to the thinking classes of China, and we can only do this through a Christian Publication Society. Are you ready to help us? The Lord give you faith in this great work. (Applause.)

SECRETARY BALDWIN. Dr. Raphael C. Thomas will speak for the Philippines.

ADDRESS OF REV. RAPHAEL C. THOMAS, M. D., PHILIPPINES

I have just landed from the archipelago, ten thousand miles away, and though my heart is full, it is difficult for me in five minutes to give you the keynote of the Philippine situation. I could speak to you concerning the medical work in the little hospital of sixty beds in Iloilo, as well as the hospital in Capiz. I could give you something of the pathos of the medical work. I could perhaps describe to you the parting of old Si Loy, who had come down from the hills ill with a fatal malady, and as I sat by his bedside and saw the smile which illuminated his countenance in that last hour, it was a lesson concerning the value of medical missions that was worth while. It was worth while to have built that little hospital if for no other reason

The Judson Centennial

than to allow that saint to depart to his home under such conditions. I could quote to you the parting cry of triumph of the Chinaman who, with his last breath, three times uttered the words, "I am a Christian; I am a Christian; I am a Christian." These are something of the triumphs; the pathos of it too would appeal to you. The little child who came into my office not long ago, a child of four or five years, perhaps, totally blind because some kind friend had put some medicament into the eyes to cure some other disease and destroyed her sight forever. It was a lifelong lesson to me of the results of ignorance from merely a medical point of view in those far-away lands. It was not so impossible as in the South Sea Islands, where we read of a diseased person who three times was buried and having burst open his grave twice was tied to a tree and burned. It is not so bad as that, but it is bad enough, and if there be here a medical man who is allowing his talent to be wasted in a district which could be well provided for by many another, it behooves him to consider the value of placing his life in a land where prevails such ignorance as that.

I could tell you of tours into the mountain districts, of the itinerating work among the mountain people or on the seashore where the palms skirt the coral shores; of the triumph of such work as that among the poor people. A picture stands out before me now of one of those little islands in a distant part of Capiz, where an old, old man had been waiting for ninety years—he said he was ninety years of age, and he certainly looked it—waiting at ninety years for the promise of Israel, and when we witnessed his confession it was one of the most beautiful that I have ever heard—complete, simple, and satisfying. And when he was buried in baptism in a little rocky chalice in the side of a hill with a view looking over the plain with its palms and its rice-fields, and gathered about at this baptismal font were those simple mountain people, I said to myself, "This is a triumph."

But, friends, this is only the beginning of the work. The most important of all the issues in the Philippines right now is the educating of the leadership of those people. Educated, evangelized, regenerated leaders is the demand of the Philippines to-day, and I am exceedingly optimistic concerning the work of our government in that country if the church will do her part in raising up leaders who have integrity and ability, who are Christ's men. If such leadership is not raised up I am exceedingly pessimistic concerning the future of the Philippine Islands. It is among these young men that I desire to spend a good portion of my time in the work. It is an open door. The government

The Judson Centennial

is educating these young men for us. Already they have schools of higher learning, colleges, medical schools; they are now establishing a law school; and it is for us to buy up the opportunity and enter the open door. And of what character are these young men? When I landed in California I had one of the boys who has been working in the hospital. I supposed he had been provided for, because he expected to meet a friend in Palo Alto. The friend failed him. He wrote me one of the most beautiful letters the other day and said that he had walked right into the house of a doctor there, who had taken him into his home and into his life and was endeavoring to get him into the university and had agreed to look after him. Do you say God is not providing for his children, the young men of the Philippines, when you have an example of providential guidance such as that?

And of what character are they? Just one word; I have no time to describe them; but let me tell you of one whom I have known personally, Ilario Castilio. He was a blind boy. He passed about the streets of Capiz groping his way, but he was led to Jesus Christ when his soul was illuminated with the gospel. His first effort was not to lead one to Christ who was his superior, but he went to the poorest one he could find, a poor boy who was crawling about the streets, a cripple. He led him to Christ and they were both buried in baptism in the blue waters of the bay. It was a beautiful scene—I never can forget it—the blind boy and the cripple, hand in hand, as they passed into the waters and were baptized in the name of Christ. The work did not stop there. He went to the Bible school, and Mr. Lunt, the leader of the school, said he had more brains than all the rest of the students put together. I loved to look at his face as he sang the hymns. He knew them by heart, his memory was so retentive. I heard him preach one of his first sermons; the text was suggestive—"I am the way, the truth, and the life." He said, "Jesus Christ is the only one who has ever been to heaven, consequently he is the only one who knows the way." How beautiful a tribute from a blind boy concerning the great guide, Jesus Christ! The last I heard of him he was doing itinerant work in the hills, being led by the hand and preaching the gospel of Jesus. If a blind boy, a mere Filipino, can do that, what is possible for these bright young men who are being educated in the high schools, the secondary schools, and colleges if we but give them the gospel of Jesus Christ in its power to conquer? The future of our government's work for the Philippines will be assured if we will do our part in establishing

The Judson Centennial

an educated, evangelized, regenerative leadership among the Filipino young men.

THE PRESIDENT. Now, we are to stand and sing together. Perhaps we would love to sing "From Greenland's icy mountains." I think we have been in tropical sympathy with some of these equatorial countries. We are going to sing No. 215, "Onward, Christian Soldiers." We will stand and sing that, and immediately at the conclusion of the hymn we will sit down and the picture will be taken. It is beautiful to see how people are sitting through this great meeting, but don't miss any of it. A dramatic and beautiful scene will follow the presentation of these fraternal delegates whom we will want to tell our children and our children's children of.

The hymn, "Onward, Christian Soldiers," was sung, after which the flashlight picture was taken.

AWARD OF CENTENNIAL PRIZE LIBRARIES

THE PRESIDENT. We will now have the awarding of the Centennial Prize Libraries. Mr. Henry Bond, the honored president of the Northern Baptist Convention, will perform that service.

President Bond, of the Convention, announced the following award of Centennial Prize Libraries, made by the Department of Missionary Education: first, First Baptist Church, Columbus, Indiana; second, First Baptist Church, Bridgeton, New Jersey; third, First Baptist Church, Mason, Michigan. Honorable mention was made of other churches.

PRESIDENT BOND. In addition to this I wish to read the following:

One of the judges, Dr. Howard B. Grose, was so impressed by the work done by the little rural church at East Swanton, Vermont, with only twenty-five members and forty in the Sunday-school, that he gives an additional prize of a missionary library of twenty-five volumes to this little school. (Applause.)

I will only add just a word. Would that the time was mine that I might add more. The studying of this missionary work and getting it into the hearts and minds of our schools means this: We have that statement which is so true, that where our treasure is there will our heart be also. Reverse the statement, that where our heart is, there will our treasure be. And the time will come when those who are being trained in the schools that I have read to you this afternoon

The Judson Centennial

will be sending out money so that we shall not be coming to you to make up the deficit year after year, and we shall not be coming to you for a shortage of men and women to go out on the mission field. We listened here last night to those that came before us, who had been trained in missionary homes. They were the ones that were offering their service out in the foreign field. God grant that in the coming year this propaganda which has proved so successful within the past year may spread on and on through all the years of the denomination. (Applause.)

Mr. President: There has been placed in my hands, as an officer of the Convention, a matter that I wish to bring to you now as a Society. Dr. Edward Judson's wife is ill in a hospital and expects soon to undergo an operation. It is suggested that this Society send an expression of sympathy to her and her husband just at this time. I move you that the secretary be authorized to send such a communication expressing the deep sympathy of this Society. (The motion was carried.)

PRESIDENT JONES. We will now have the pleasure of listening to an address on "The Appeal of the East to the Churches of the West," by Rev. W. A. Hill, of Minnesota, a member of the Centennial party to the Far East. (For this address see page 219.)

PRESENTATION OF FRATERNAL DELEGATES

THE PRESIDENT. I will now introduce Doctor Haggard, our Home Secretary, who will introduce and receive salutations from our fraternal visitors.

DOCTOR HAGGARD. In anticipation of this great occasion the following invitation was sent by the Board of Managers of the American Baptist Foreign Mission Society to eighty-one missionary organizations in the United States, Canada, and Great Britain, also to the missions of this Society. (For facsimile of invitation, see page 262.) In response to this invitation, thirty-one communications have been received from organizations which could not be represented here personally, and that list we will now read:

American Advent Mission Society.
China Inland Mission, London; also from American Branch.
Christian and Missionary Alliance.
General Mission Board of the Church of the Brethren.
Missionary Society of the Evangelical Association.

The Judson Centennial

American Friends' Board of Foreign Missions.
Parent Home and Foreign Missionary Society of the African Methodist Episcopal Church.
General Missionary Board of the Free Methodist Church of North America.
Board of Foreign Missions of the Methodist Protestant Church.
Missionary Education Movement.
Executive Committee of Foreign Missions of the Presbyterian Church in the United States.
Board of Foreign Missions of the United Presbyterian Church of North America.
Board of Foreign Missions of the Reformed Church in the United States.
The Scandinavian Alliance Mission.
Seventh Day Adventists' Denomination.
Foreign Missionary Society of the United Brethren in Christ.
Foreign Department of the National Board of the Young Women's Christian Associations of the United States of America.
Canada Congregational Foreign Missionary Society.
Missionary Society of the Methodist Church, Canada.
Foreign Mission Committee of the Presbyterian Church in Canada—Western Division.
Baptist Union of Great Britain and Ireland.
British and Foreign Bible Society.
Church of England Zenana Missionary Society.
Church Missionary Society for Africa and the East.
Church of Scotland Foreign Mission Committee.
London Missionary Society.
Foreign Missions Committee of the Presbyterian Church of England.
Regions Beyond Missionary Union.
Society for the Propagation of the Gospel in Foreign Parts.
United Free Church of Scotland's Foreign Mission Committee.
Sudan United Mission.

Thirty-nine organizations have sent to us messengers with personal greetings. These friends are here with us on the platform, but before they are introduced one by one I suggest that we rise to our feet in a body and give them welcome. (The delegates rose, amid hearty applause.) It is to be regretted that all of these friends cannot speak. But they will respond to their names in turn, for we want you to identify the individual with the organization. I shall call the name of the representative, who will arise in his place while I mention the name of the organization; he will then pass to Mr. Lippard the greetings which he has brought, and Mr. Lippard in turn will pass these to the president.

Doctor Haggard then called the list, and each delegate was applauded as he rose.

The Judson Centennial

FRATERNAL DELEGATES PRESENT

American Board of Commissioners for Foreign Missions—the missionary mother of us all. William Douglas Mackenzie, D. D., LL. D.

American Bible Society—which has girdled the world with the word of God. Churchill H. Cutting.

Board of Foreign Missions of the Reformed Church in America—an aggressive body with a noble history and eminent missionaries. E. W. Miller, D. D.

Canadian Baptist Foreign Mission Board—brethren beloved in service. J. G. Brown, D. D.

Board of Foreign Missions of the Presbyterian Church in the United States of America—member of that group of strong religious bodies which was the first to recognize the fact that the church, the denomination as such, should conduct its missionary enterprises. George Alexander, D. D.

Foreign Mission Board of the Southern Baptist Convention—our strong Baptist ally in world-wide evangelization. T. B. Ray, D. D.

Mission Board of the Christian Church—a devoted band of missionary disciples. Rev. M. T. Morrill, M. A.

Foreign Missionary Association of Friends of Philadelphia—which nobly upholds its principles of peace. Miss Sara M. Longstreth.

Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America—true to a great leader and a greater cause. L. L. Uhl, Ph. D., D. D.

Board of Foreign Missions of the Methodist Episcopal Church—leader in the great forward movement in enthusiasm and giving. Edward S. Ninde, D. D.

Board of Missions of the Methodist Episcopal Church South—an aggressive force among a noble people. W. W. Pinson, D. D.

Society of the United Brethren for Propagating the Gospel among the Heathen—whose name recalls the pioneer Francke and the noble Zinzendorf. Paul de Schweinitz, D. D.

Brethren's Society for the Furtherance of the Gospel among the Heathen; London, England. Paul de Schweinitz, D. D.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America—happily combining in one body the support and direction of missionary work at home and abroad. Right Rev. William Lawrence, D. D., bishop of the diocese of Massachusetts, honored by us all for his Christian personality.

Foreign Christian Missionary Society—the society mentioned this morning, one of whose members gave a million dollars for that six-million-dollar fund, and another has promised the last million dollars for the six-million-dollar fund. (Applause.) A. McLean, D. D.

Friends' Foreign Mission Association—which has grasped hands with us across the sea in a splendid cooperative work. Rev. R. L. Simkin, missionary in China.

Federal Council of the Churches of Christ in America—which binds the denominations together in service. A. G. Lawson, D. D.

The Judson Centennial

Laymen's Missionary Movement of the United States and Canada—harbinger of a day when the wealth of the church will be poured at Jesus' feet. Mornay Williams, Esq.

World's Christian Endeavor Union—pioneer in the great world movement for young people. Francis E. Clark, D. D., LL. D.

Continuation Committee of the World Missionary Conference, Edinburgh—destined to lead in securing the strong cooperation of the world's missionary forces. J. H. Franklin, D. D.

Foreign Department of the International Committee of Young Men's Christian Associations of North America—a world-wide movement for young men in which we all rejoice. A. B. Nichols.

Student Volunteer Movement—which has done more than all other agencies to secure recruits for the field. Rev. J. C. Robbins.

Mission to Lepers in India and the East—a messenger of mercy to the most pitiable class of human beings in all the world. Mrs. W. M. Danner.

We hoped to have with us this afternoon Rev. James Stalker, D. D., the author of "The Life of Christ," representing the United Free Church of Scotland's Foreign Mission Committee—true advocate of freedom in action and unity in service. (Applause.)

Now our own missions, with their representatives:

Assam. M. C. Mason, D. D.

Bengal-Orissa. G. H. Hamlen, D. D.

Burma. D. A. W. Smith, D. D.

South India. Rev. A. H. Curtis.

Japan. Rev. H. B. Benninghoff.

East China. Rev. C. S. Keen.

South China. Rev. Jacob Speicher.

Philippine Islands. Rev. P. H. J. Lerrigo, M. D.

Congo. Rev. P. C. Metzger.

Sweden. Rev. O. J. Engstrand.

Finland. Rev. John A. Kallman.

Norway. Rev. O. Breiding.

There are also communications from our mission in France, the Franco-Swiss Mission, the Franco-Belgian Mission, the National Baptist Conference in Finland, the Mission in Denmark, and the Mission in West China.

And now, last but not least, the four Societies cooperating in the Northern Baptist Convention:

The American Baptist Home Mission Society. H. L. Morehouse, D. D., LL. D.

The American Baptist Publication Society. A. J. Rowland, D. D.

The Woman's American Baptist Home Mission Society. Mrs. A. G. Lester, president.

The Judson Centennial

The Woman's American Baptist Foreign Mission Society. Mrs. H. B. Montgomery, president.

(All of these were received with applause, and it was a lively incident.)

THE PRESIDENT. Now we have a great treat in store for us. We wish we could hear from all of these representatives, but that is impossible. I have pleasure in introducing President William Douglas Mackenzie, D. D., LL.D., who will speak not only in behalf of the American Board of Commissioners for Foreign Missions, but also in behalf of all the fraternal delegates. (Applause.)

DOCTOR HAGGARD. Just a moment. I have asked Doctor Mackenzie for the privilege of introducing, before he speaks, two other representatives of the American Board who are present upon the platform—Rev. Charles H. Patton, D. D., the Home Secretary, and Rev. E. Strong, D. D., the Editorial Secretary. (Applause.)

Doctor Mackenzie's address, given elsewhere (see page 226), was one of the strongest addresses of the Convention, and held the closest attention. A masterful personality, the finest product of Scotch intellectuality and spirituality, the speaker kindled a vital flame and made the session memorable for enlarged vision. Those who listened will not forget his question, "What is this that God is doing in his world?" nor his cumulative answers, which made the gospel of redeeming mercy a world-wide reality, and missions an essential part of the divine program.

THE PRESIDENT. We shall bring this meeting to a close with prayer and benediction by the Rev. Dr. W. W. Kinsman, the representative of the Southern Methodist Church.

CLOSING PRAYER BY REV. W. W. KINSMAN, D. D.

Our gracious heavenly Father, we thank thee for the high and happy fellowship that we have enjoyed together this afternoon. We praise thee for the rapturous messages of triumph that have thrilled our hearts, and still more for those prophecies and promises of yet greater things which lie out before our vision.

We thank thee that we have any part in this great work of making known thy will to a world. We pray that thy blessing may be upon this great assembly, and that these Baptists who are enjoying so rich a heritage of noble memories and heroic deeds may realize largely on these deeds and memories in the future, and that they may go out from this place for yet greater and more splendid achievements than they have ever known as a church in these parts and the other parts of the

The Judson Centennial

world. Grant that we may be bound more closely together as denominations doing the same great work, and enjoying the fellowship in the same great and glorious task, and that the great vision and the great task may help steadily to make us think less of the smaller things, and bring us more and more into the oneness for which Christ Jesus our Lord prayed.

And now unto him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that worketh in us—to him be glory in the church through Christ Jesus throughout all ages, world without end. Amen.

III

THE CLOSING SESSION, THURSDAY EVENING

Those who had feared that the closing session would show a falling off in attendance and interest, after the exhausting heat and the equally exhausting meetings, were happily disappointed. The Temple filled early, and it was evident that the spirit of expectation was still abundant. The speaker of the evening was an undoubted magnet, as no name is more widely known in the missionary world. Many, moreover, were loth to reach the end of this great feast. The entire Convention had been a preparation for the Centennial days, and the total impression was very strong and satisfying.

On the platform were officers of the Convention and of the co-operating societies, missionaries, and guests. Once more there was a representative and prepared audience, such as any speaker might covet.

A BRIEF CONVENTION PRELUDE

PRESIDENT BOND. We will open this session by singing the hymn printed on the program. (See page 256.) After the singing the President announced that the devotional service would be conducted by Rev. A. H. Curtis, of South India.

Mr. Curtis read the fifty-fifth chapter of Isaiah, and after reading offered the following prayer:

O Lord our God, we praise and glorify thy name to-night for thy glorious gospel that thou hast given unto the whole world. We rejoice in it to-night, O God, as we meet here together, for we realize that it is thy gospel that has made this gathering possible. We realize that it is thy gospel that has bound our hearts together with those strong cords of Christian love. And we thank thee, O our heavenly Father, for that love that has come from thee. But while we are gathered thus together and while we rejoice because of what we have received, O our heavenly

The Judson Centennial

Father, our hearts turn to those who are far away across the ocean, those people who are yet in darkness, and to-night we seem to hear them—we see them as they sit in their mud huts, we see them as they gather around in little groups to hear the preaching of the word. We see others who are coming together in larger places listening to the preaching of the word. We see those who are ignorant, and we see those who are educated, we see those who are destitute of everything that man desires in this world, and we see those who seem to be surrounded with abundance, and when we think, O our heavenly Father, that all of those who are out there are lost if they have not the gospel of Jesus Christ—oh, then our hearts do burn toward them with desire that they may be brought unto thee.

Heavenly Father, we think a great deal of our responsibilities. Thou hast put great responsibilities upon us, and thou hast put into our hands that which makes it possible to carry the gospel of Jesus Christ unto those people. Help us that we may realize that responsibility, and that we may give generously, give abundantly, so that the gospel shall be brought unto them. But, O heavenly Father, we do pray that thou wilt give unto us a faith that will show us that it is not the money that is necessary, but it is thy spirit. May we realize, heavenly Father, that it is possible that they shall be brought unto thee, even though thy money, although those things that thou hast given are withheld. And so we do pray that the gospel of Jesus Christ may in some way be brought unto them, and that they may all be saved. Grant, O our heavenly Father, that we may pray more earnestly for them, that we may work more energetically for them, that we may do all we can for the service of mankind. Bless our efforts, and bring to thee all those who would be saved. Hear our prayer to-night, O Lord, and bless us as we meet together, we ask in Christ's name. Amen.

REPORT OF ENROLMENT COMMITTEE

THE PRESIDENT. We have just two items of business to be cared for at this time. First will be the report of the Enrolment Committee, by Brother Pope.

REV. E. R. POPE. Mr. President, the work of your committee has not been arduous because of the careful attention of the Registration Committee and its chairman to the details and their full compilation by States and classes.

The total number of delegates enrolled is 2,777, the largest number of delegates ever enrolled in a meeting of the Northern Baptist Convention. (Applause.) The total number of visitors registered is 474. Of course there have been very, very many more visitors. These are the number registered. The total number of representatives registered was 89, making a grand total enrolment of 3,340. This enrolment has never been exceeded except at Philadelphia, which was a Baptist

The Judson Centennial

World Congress. It sets a new standard for the meeting which is to be held in Los Angeles next year, and for the meeting of 1916, which we hope to have in Minneapolis.

THE FOREIGN MISSION CENTENNIAL

The American Baptist Foreign Mission Society was then called to order for its closing session.

PRESIDENT JONES. The American Baptist Foreign Mission Society is in order again. I feel very much like preaching a sermon of one second from a text that Paul uses, that I am afraid we preachers do not use enough. When I think of the patience, the graciousness of this wonderful audience, I feel like saying, "I praise you." What an audience! Some of us remember the time when a preacher undertook to preach on the twelve minor prophets, and after he had disposed of eleven of them, and of his audience incidentally, he then cried, "And what place shall I give Malachi?" And an old sister at the back of the house said, "Malachi can have my place, for I'm going home." (Laughter and applause.) I am so glad to see that in spite of everything Malachi could not get anybody's place here to-night.

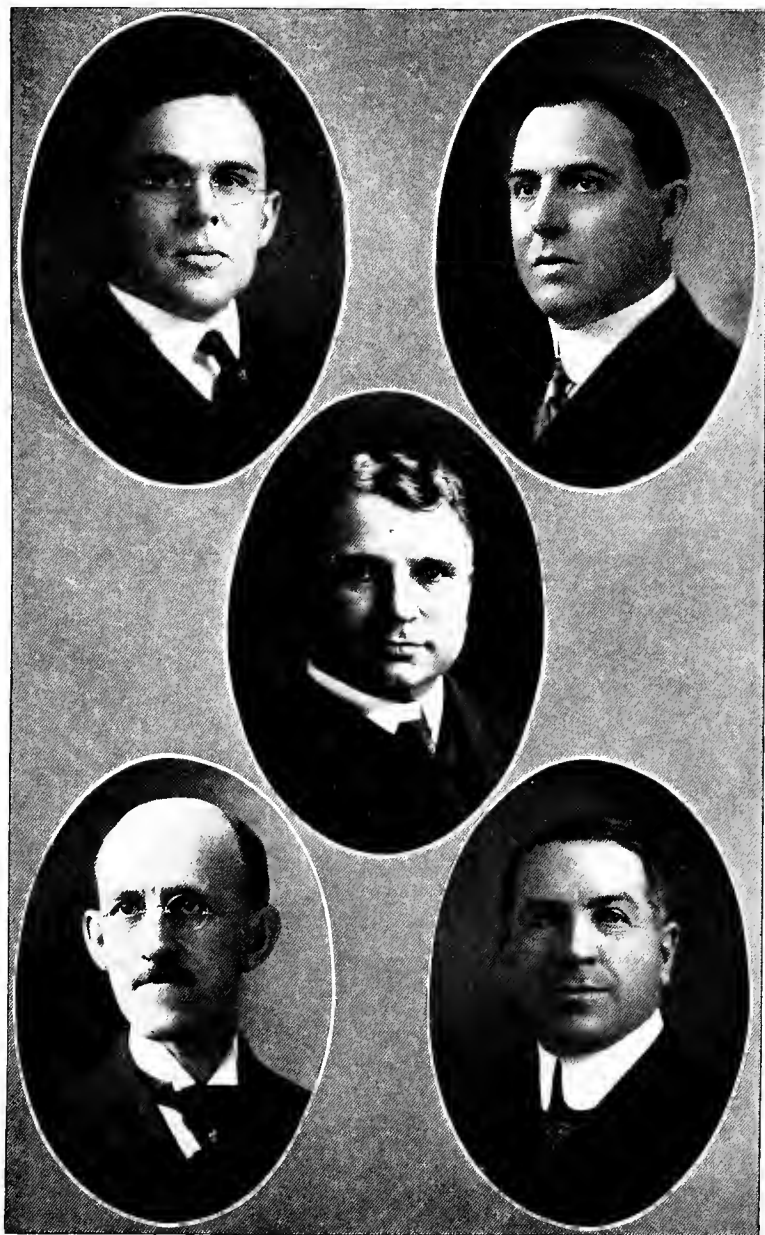
Now, I want us to turn to page nine of our program. We have had some beautiful hymns written for this occasion. One of them was crowded off this afternoon unavoidably, and I want you to sing that hymn, "Awake, Awake, O Church of God!" to the tune "The Son of God goes forth to war," the hymn written by Rev. Wallace I. Coburn, of North Bennington, Vermont. (See page 253.)

[The hymn was sung.]

THE PRESIDENT. I will now ask Prof. E. D. Burton to make some remarks.

PROFESSOR BURTON. Let me assure you at once, my friends, that I am not going to make a speech, nor am I to stand more than a minute or two between you and the man whom you have gathered to hear. There are here some, however, who have probably not been at any previous session of the Convention, and I wish to make to you a few statements of simple fact.

At the close of our fiscal year the debt of our Societies was \$276,163.58. I have called it the debt of the Societies. In fact it was not a debt of the Societies, but of the denomination. At the meeting of this Convention a year ago, in Detroit, each Society was



EXECUTIVE OFFICERS, AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 1914

REV. ARTHUR BALDWIN
Foreign Secretary

JAMES H. FRANKLIN, D. D.
Foreign Secretary

EMORY W. HUNT, D. D.
General Secretary

FRED P. HAGGARD, D. D.
Home Secretary

ERNEST S. BUTLER
Treasurer

The Judson Centennial

instructed to spend in its work a certain amount of money. No one of those Societies spent more than the denomination gathered in Convention authorized it to spend, but the churches that had authorized the Societies to spend these amounts did not contribute the amounts which they had authorized them to spend by some thousands of dollars, and this was the cause of this debt.

There was once a corporation engaged in the business of real estate. They purchased a tract of land and employed a superintendent and instructed him to put that land in condition for sale, building streets and sewers, and planting trees and shrubs. They told him that he might spend a hundred thousand dollars, and they would send him their checks month by month to meet his expenses. Near the end of the year they came together and he made his report and said: "Gentlemen, I have done as you told me; I have spent, no, not quite \$100,000—\$95,000, and you have sent me \$80,000." Then they said to him, "Then you are in debt." "No," he said, "I am not in debt; you are in debt. You will please go down in your pockets and find the other \$15,000 that you promised me."

We have been going down into our pockets to get the other \$15,000—in all, in this case, \$276,163.58. Before the Convention met \$47,945.24 was either paid or subscribed. In the sessions of the Convention a telegram was received from Mr. Rockefeller offering \$100,000 toward the extinction of this debt, \$50,000 of this outright and \$50,000 on certain conditions. In the sessions of the Convention up to this moment there has been subscribed or paid \$51,100, making a total of \$208,045.24. There remains yet to be subscribed and paid, to be drawn out of these pockets of ours to meet the obligations entered into a year ago, \$68,118.34.

My brethren and friends, we wish to reduce this sum very considerably before this Convention closes. You will find in all these pews subscription cards, and after the address the baskets will be passed, and you will be given the opportunity to send in your promises for five thousand, one thousand, one hundred dollars, or any other sum that you may wish to give, and to deposit the cash for these pledges or in excess of these pledges.

PRESIDENT JONES. We will now have the pleasure of listening for a few moments to Mrs. H. B. Montgomery, President of the Woman's American Baptist Foreign Mission Society. (Applause.)

MRS. MONTGOMERY. If we could just get this debt question where it belongs, there would not be a debt. It is only so long as we think of it in the surface of our life that it frightens us. All through these

The Judson Centennial

meetings we have faced four great commands—the command of the Great Physician, “Heal the sick”; the command of the Great Saviour, “Preach the gospel to every creature”; the command of the Great Teacher, “Teach all nations”; and the loving word of the Great Shepherd, “Feed my lambs.” These are our orders, and Christ never gave an order which he did not give his followers power to fulfil. The only thing that can stand between us and paying our debts is a failure to rest our hearts on God and a failure to hear the voice of Jesus Christ.

When I was in California I had the privilege of being in the Baptist church of Pasadena. In the few weeks which have intervened that church has given more than \$3,000 for these debts in addition to large contributions which had been made by individuals before, and this is their method—if that method could be taken to every church represented here the debt could be discharged in a week. A little group of members of the church came together for prayer every day. They believed in Jesus Christ when he said, “The harvest is great, the laborers are few; pray”; and they prayed. And first a man came forward and said, “I will give \$500 if the church will give \$500 more,” and without solicitation that thousand dollars was won. And another member of the church said, “I will give \$500 if the church will give \$500 more,” and without machinery, except the mighty machinery of prayer, that thousand dollars was given. And you all heard on the floor of this Convention the telegram which announced that \$1,100 more had been given, and there is not a man or woman in that church who is impoverished with giving.

We are dying for lack of giving. We are ceasing to grow as a denomination because of our unpaid debt to Jesus Christ. Cannot we who are here, after we have faced him, go home to take some prayer specifics for this debt, some prayer apportionments, some laying hold in faith on God, in whose hand are the hearts of all his followers, who are banded together with us in this great church? (Applause.)

Now came the address, which was the feature of the evening's program.

PRESIDENT JONES. There was a man sent from God, whose name is John R. Mott. (Applause.) Doctor Mott, the American Baptist Foreign Mission Society in its closing session of its Centennial Celebration, is waiting to hear your last word. Doctor Mott's theme is, “Why We Should Enlarge Our Plans.”

The Judson Centennial

The address is given in full elsewhere. (See page 207.) Doctor Mott had been accorded a rousing welcome when he first reached the platform, such a welcome as would warm the heart of one even so accustomed as he to public receptions in all parts of the world. But now, as he stepped forward, he was received with prolonged applause, and all rose and gave the Chautauqua salute. He plunged at once into his theme, and for an hour and more piled reason upon reason why the plans of the Baptist denomination must be enlarged if the Baptists are to do their share of the world's evangelization. He showed that he knew well our mission work and stations, and paid unstinted praise to our missionaries, whose lives, he said, would have convinced him as to the truth of Christianity, if he had no other evidence. It was a great address, based upon the world experience and observation of this missionary statesman, who, as Chairman of the Edinburgh Continuation Committee, has a field of great significance, in addition to his leadership of the Student Volunteer Movement of the world.

This was an admirable closing address for the Centennial celebration, which had maintained interest most remarkably, and brought experiences such as come once only in a lifetime.

PRESIDENT JONES. Do you remember that mighty word of the Apostle Paul in the fifteenth of First Corinthians? He has piled Pelion on Ossa in the mighty argument for the resurrection of the dead, and concluded with the wonderful peroration, and the very next sentence—get your Bible and see—is, "Now, concerning the collection." They come very close. I hope the ushers will pass all through the congregation and gather the pledge cards and also such money as you have.

[The collection was then taken.]

PRESIDENT BOND. I would like to tell this audience that when we adjourned this noon the amount of the subscription had not reached \$50,000. There was brought to us a card made out for a sufficient sum to make up the subscriptions then received to \$50,000, the amount to be given in memory of Adoniram Judson Gordon. Of course I need not remind this audience of who Adoniram Judson Gordon was, here in this city of Boston. The subscription has since gone beyond that amount, but this amount was given to complete the even \$50,000. (Applause.)

PRESIDENT JONES. A motion to adjourn will be in order. It is moved that our Society adjourn. The Northern Baptist Convention

The Judson Centennial

will convene for a moment immediately after. (Motion put and carried.) I turn the meeting over for the last time to the President of the Convention. I wish that all of our words were as good as our Bond. (Applause.)

PRESIDENT BOND. The Northern Baptist Convention will be in order. We come now to these last moments of this great Convention, a time that has been a feast that we shall look back upon in the years to come; and I am going to call on one to close these great sessions with prayer—one whom we have missed from our midst. Our heart and our prayers have gone out to him, but we are glad that he can be here with us to-night in this last session.

Are we ready now for a motion to adjourn? (Motion made and carried.) We will stand adjourned after prayer by our former President and now the General Secretary of our Foreign Mission Society, Rev. Emory W. Hunt, D. D. Doctor Hunt, will you lead us in prayer? Let us all rise.

DOCTOR HUNT. Mr. President, may I have the privilege of a personal word to these friends?

THE PRESIDENT. Certainly, we will be glad to have you.

DOCTOR HUNT. I could not but feel deeply moved by the expressions of interest and sympathy which have reached me in these days when I have been kept from this meeting, and which meant so much to me. I wish to thank you all for it. But one word in the way of a personal privilege. My name is upon the program for an address this evening. I have known Christians who by their personal attitude in their time of trouble negatived their personal testimony. I do not like to be counted in that class, and I would not like to have anybody imagine that I failed to discharge a duty that was placed upon me simply because I had been attending a Christian funeral—incapacitated for service because for a moment I stood in that sacred presence when the veil seems to be drawn aside and a brother beloved has gone out where he will feel upon his burning brow the breath of the eternal morning—incapacitated for service by that. I never felt more like speaking upon the vital things of the kingdom of God than I feel to-night. But you have the opportunity to listen to me almost any time you please. You do not often have the opportunity to listen to our brother and Christian statesman who gave so beautiful and significant a testimony to these things of the divine life when he advised the President of the United States that he could not be an ambassador of this country because he had bigger business on hand. You do not always have the opportunity to listen to him. And it was with no

The Judson Centennial

other thought in mind than that I wanted you to have the fullest opportunity to hear him that I postponed what I have to say till some other time. But your deep sympathy, and the appreciation of these brethren of the burden that I have had to carry these last days, and the desire to avoid putting anything more upon me, I do deeply appreciate, and thank you all for it. Let us pray.

CLOSING PRAYER BY DOCTOR HUNT

Our gracious Father, we thank thee for human fellowship, for the fellowships of love and service, and we thank thee for the assurance that we have in Christ Jesus that these stretch on down the aisles of time, and that the little things that happen to us here have no effect upon these real relationships of the eternal soul. May we be more capable of them, and grow that we may have fellowship with the greatest of the Lord's servants, and that we may enter more fully into the divine fellowship itself.

We thank thee for the fellowships of this Convention, and, as it closes and we separate, we pause to pray that thy presence may go with us and supply all the needs of thy work. May thy blessing rest upon this great church, in whose house of worship we have gathered. May thy blessing rest upon every church that is represented in this gathering. May thy blessing rest upon those who could not be represented here. May thy blessing rest upon those churches of Jesus Christ that bear his name, and that have had no call to be represented here. Save thy people and bless thine heritage, and build us up and equip us for service. And may the kingdom in its largest interests and relationships command our souls until we shall feel that it is our privilege to give ourselves for the service. May thy blessing rest upon those brave souls who are working with so little human encouragement and so weak human support upon the frontiers of the kingdom in the great cities of this country, upon our frontier, and to the ends of the earth, and let them know how near thou art to their need. And may this coming year see an advance of thy people toward the purposes of thy kingdom, and to the glory of our Lord, and to the salvation of men.

And so may the grace of our Lord Jesus Christ, and the love of God our Father, and the fellowship of the Holy Spirit abide with us forevermore. Amen.

A FITTING CELEBRATION

When the last word had been spoken, and the great company slowly dispersed, the feeling was general that the Judson Centennial had been worthily celebrated. There was nothing to regret. The finely conceived program had been carried out to the letter. The meetings many times reached a high point of spiritual impulse and touched all to higher issues. The messages of the missionaries had

The Judson Centennial

been of unusual quality, and had brought new vision of the fields and the urgent needs, making opportunity loom large. The fresh impulse must now be carried into the new century, with the hope and prayer that it may be one of still more remarkable achievement. Never has the American Baptist Foreign Mission Society been so fully equipped for world-wide service. Never have the Northern Baptists been so efficiently organized, so closely united, and so competent for the task divinely set before them.

IV

THE ADDRESSES AND THE CENTENNIAL SERMON

IV

THE ADDRESSES AND THE CENTENNIAL SERMON

I

ADONIRAM JUDSON

By O. P. GIFFORD, D. D.

THE name of a babe is sometimes a prophecy fulfilled by the character of the man. Isaac called his second-born Jacob, supplanter. He supplanted Esau twice. Mary named her babe Jesus, Saviour. He saved his people from their sins. In ancient Israel, Abda named his son Adoniram, "the lord of exaltation." Solomon sent a levy of thirty thousand men to Lebanon to cut timber for his building. Adoniram was over the levy. A man who can manage thirty thousand laborers for months without a strike may well be called "the lord of exaltation." Rehoboam succeeded Solomon and sent Adoniram to collect tribute. The people stoned him to death. Thus he gave his life in service and sacrifice to his king. In Malden, Massachusetts, in the Congregational parsonage, a babe was born and named Adoniram—"the lord of exaltation." He gave his life in service and sacrifice to a greater than Solomon and to the building of a kingdom that has no frontier.

Heredity and environment have much to do with shaping character. The web of life is spun of threads woven by heredity and environment. Adoniram's father was a stern disciplinarian of the Puritan type. His mother was one of the finest products of New England home life. Strength and beauty were the two pillars in his temple.

The traveler in London seeks St. Paul's Cathedral, an island of silence in a sea of sound. Tired of the strife of tongues, he finds rest under the shadow of the Eternal Presence in the great cathedral. The massive walls and springing dome shelter the bodies of men who helped to make England great. Nelson made her mistress of the seas. Wellington broke the spell of Napoleon and freed Europe from the power of France. Greater than either Nelson or Wellington is Sir Christopher Wren, who rebuilt St. Paul's and the city of London after the great fire. In greater London are sixty parish churches

The Judson Centennial

planned by the great architect. On the wall of St. Paul's is a memorial tablet to the memory of Sir Christopher Wren, "If you would behold my monument, look about you"—on the beauty of the cathedral; on the city, the capital of an empire; on the sixty parish churches nourishing the soul of the city; and on the score of churches in the American republic built after the model of the parish church.

In the city of Malden, Massachusetts, is a noble meeting-house. On one of the walls is a tablet:

IN MEMORIAM.

REV. ADONIRAM JUDSON

BORN AUGUST 9, 1788.

DIED APRIL 12, 1850.

MALDEN, HIS BIRTHPLACE.

THE OCEAN, HIS SEPULCHRE.

CONVERTED BURMANS, AND

THE BURMAN BIBLE, HIS MONUMENT.

HIS RECORD IS ON HIGH.

At three years of age, Judson, taught to read by his mother, read a chapter in the Bible to his father. At four years of age he gathered the neighboring children and preached to them. At seven years of age he studied and settled the question of the motion of the earth and sun. At sixteen years of age he entered Providence College, now Brown University, a year in advance. He was graduated three years later as valedictorian.

There are mental maladies, as well as physical diseases. Young men have mental mumps, "swelled head." In college Judson became a French infidel. Our fathers imported their political principles from France; the same ships brought over French infidelity. Few college students in those early days were Christians. Judson was led into the field of religious speculation by one of the most brilliant students in college. Reaching home he revealed his spiritual vacuum. His father reasoned with him, his mother wept and prayed, in vain, for what is unreasonable cannot be reasoned away; what is not of the heart cannot be wept away. Germ diseases have their run—if the man is in good health, he conquers; if in poor health, they conquer. Much depends upon mental fiber whether a man is conquered by or conquers infidelity. Following his graduation Judson taught school a year and wrote text-books. His father was a wise man and sent him on a year of travel, hoping that meeting men would brush away the webs

The Judson Centennial

woven by speculation. Infidelity comes of overmuch thinking and too little action. Real life destroys unbelief as the sun burns off mists. Infidelity is born of books; religion is the life of God in the soul of man. There are inventors of religion as of machinery. The patent office is crowded with inventions that do not work, and the test of reality proves the worthlessness of many inventions and more speculations. During his year of wandering, Judson joined a strolling band of actors and with them cheated the landlord of his just dues again and again—practical infidelity. If a man does not believe in God, why should he treat men honestly? (He afterward retraced his steps and paid the bills.) On his return trip he was a guest in a wayside inn. A dying man was in the next room. The groans of the sufferer, the noises made by the nurse, made sleep impossible. He began to think, "Suppose I were the dying man; am I ready? Suppose the dying man were my friend the infidel, is he ready?" The noises stopped; silence fell upon the house. In the morning the landlord told him that the man was dead. "Do you know who he was?" "Yes; Mr. —, the most brilliant student ever graduated from Providence College." Two words flashed through Judson's mind. "Dead! Lost!" Turning his face toward home he entered Andover Seminary as a special student. He was not a Christian, but a seeker for the truth. In the Gulf Stream of seminary life the iceberg of his infidelity melted. Unbelief in phrases could not withstand the power of religion in life. A sermon, by Rev. Claudius Buchanan, turned his mind toward the mission field, and with five other young men he pledged his life to the foreign field.

There was then no foreign missionary organization in the young republic. The States were a mission field, not a missionary force. Four of the young men formulated a petition and signed it, pleading with the churches to organize a foreign missionary board and send them to the foreign land. Young men, who have a long lease of life, are short on patience. Older men, with a short lease of life, are long on patience. We pay years and acquire patience. These elderly men advised the young men to wait, and they would do the best they could. But Judson grew impatient and took an English ship for London that he might interest the English Christians in the missionary movement. There was a war on between France and England. The ship bearing the young missionary was seized by a French privateer and he was thrust into the hold with the common sailors. Seasickness is the mother of pessimism. During the seminary course, Judson had received an invitation to become a tutor in English literature in

The Judson Centennial

Providence College and also a call to be the associate pastor of Doctor Griffin in Park Street Church, Boston. In the hold of the ship, a prisoner with the common sailors, sick unto death, he began to question the wisdom of his choice. To save himself from insanity, he began to translate the Hebrew Scriptures into Latin. The ship surgeon, finding the book, asked for the owner. They conversed in Latin and Judson was moved to the officers' quarters. Landing in Bayonne, France, he marched through the street toward the prison, in company with the common sailors. He lifted up his voice in the little French he knew to attract attention. The people laughed at him. He then tried English by way of attracting attention. A gentleman from America stepped up to him and warned him: "Be quiet, or you will get into trouble." Judson replied, "I have accomplished my purpose, I will now be quiet." He told his story. The American made him a visit, secured his release from prison, got him a pass from Napoleon to London, and Judson crossed over to England. There was trouble then between England and the United States, and the English Christians did not care to assume the support of the American missionaries. Judson took ship for America. There he found that the Congregational Church had organized their foreign missionary work. Four of the young men were ordained to the foreign field. Judson and Newell were married and set sail from Salem on the *Caravan* for India. Luther Rice sailed from Philadelphia. England had closed all American ports and under special permit the vessels were allowed to sail on condition that they would not salute any ship on the high seas.

New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth;
Lo! before us gleam her camp-fires,
We ourselves must pilgrims be,
Nor attempt the future's portals
With the past's blood-rusted key.

Judson was facing a new problem. In a Christian country the children of Christian parents were baptized, but he was facing the heathen world. Could he baptize the children of heathen parents? Should he baptize the heathen parents when they became Christians by sprinkling or immersion? What was the primitive form? The early Church baptized adults on confession of faith. Seventeen weeks on his way from America to India he studied the question and made up his mind that he must become a Baptist. He conferred with his

The Judson Centennial

wife and, with a woman's conservatism, she refused to go with him. He might become a Baptist; she never would. They reached Calcutta to find a number of books in the library discussing the question on both sides. They read the books carefully and soon after their arrival both applied for membership in the Baptist church.

Luther Rice, sailing from Philadelphia, faced the same problem. He applied for membership in the Baptist church. They were thousands of miles from home, separated from the churches of which they were members, cut off from the source of supplies, without an organization guaranteeing support. Accordingly Rice took ship and returned to America to arouse the Baptist churches and organize "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," which is to-day known as the American Baptist Foreign Mission Society.

The country of the Indias was under the control of the British East India Company, a corporation organized for revenue only. They said, "The Indians have religions enough of their own; they do not need Christianity, and we do not need American missionaries," and bade the American missionaries take their return ship for home. Judson and his wife drifted around for many months. Luther Rice returned with the pledged support of the Baptist churches, and the new mission struck root in Rangoon. You cannot teach eight million people English. One man can learn a foreign language. Judson bent his energies to the mastery of the Burmese language. He spent seven years before he baptized the first convert, and translated the Burmese Bible, so that he could teach it to the people. It took long years to drive a tunnel through the Hoosac Mountains. It took seven years to tunnel the Burmese language; but once the work is done, a precious freight of truth can be shipped through.

War sprang up between Burma and England. The Burmese king could not distinguish between the Americans and the English. They were of the same color, spoke the same language, worshiped the same God. The American missionary drew his money from the English bank. The king reasoned that he was an English spy. He was seized and cast into prison. For nine months he wore three pairs of fetters. It might be well for men who believe in the dignity of human nature and the divinity of man to take a course in a heathen prison where human nature, untouched by the light of revelation, expresses itself in terms of prison life. American prisons feed the prisoners. Heathen prisons do not. If a man is poor, he may starve. If he has rich friends, they may buy the privilege of feeding him. Heathen

The Judson Centennial

prisons are unspeakably filthy. Heathenism knows not the alphabet of sanitation. The prison keepers are unspeakably cruel. Judson was as dainty as a woman in the care of his person. He was thrown into a prison whose floors were covered with filth, a fellow prisoner with groups of Burmese heathen whose minds were as filthy as the soil they trod on. Some one had given the king of Burma a lion. When he learned that the English had a lion on their flag, he had the lion moved to the prison and starved, surrounded by the prisoners.

Mrs. Judson begged the use of the empty cage for her husband's room. The noble woman visited him day after day and week after week, bringing him clean clothes and needed food. She was absent from the prison some weeks and returned bearing a babe in her arms.

As the English soldiers pressed more and more closely on Ava, the capital, the king moved the prisoners from Ava to Aungbinle. Judson wrote the story of the travel in blood on the white manuscript of the Burmese road. The servant of a fellow prisoner tore his turban from his head and gave half to his master and half to Judson and bandaged their feet. Reaching Aungbinle, they were thrown into a more cruel prison and five pairs of fetters put on the missionary's ankles, a long rod thrust between the manacled legs, and he was suspended for hours until his shoulders only touched the soil. His wife followed him and ministered to him. Her sufferings had dried the springs of food, and the missionary, with manacled ankles, carried the starving child from Burmese woman to Burmese woman begging her to feed and thus save the life of his babe.

The English were successful, conquered the Burmese king, and made it a condition of peace that all prisoners should be released, and Judson became the translator of the new treaty. The government offered him \$3,000 a year to serve as an English officer. He refused the offer and returned to his missionary work. His wife's health failed. She died and he buried the body under a hopia tree. The babe soon followed the mother and the body was buried beside her. He returned to his work of translation and teaching, living in an attic over the recitation room.

Some years later he married the widow of George Dana Boardman. The work was carried on for many years. Her health failing, he started for America with his wife and growing family. She died on the journey and was buried at St. Helena. He resumed his voyage with his children and reached home at the end of thirty-two years' absence, a broken man, his voice a whisper. But the Christians of America greeted him as the tide answers to the call of the moon. He

The Judson Centennial

went from church to church, missions his message. Doctor Wayland and Doctor Kendrick stood by his side and repeated the message.

After recovering his health and strength he married Miss Emily Chubbuck, June 2, 1846, and started for his field. One hundred and thirty-nine days from Boston, he sighted the mountains of Burma again. After eighteen months he took up the task to which he had dedicated his life. The work at Moulmein welcomed him, but he longed for Rangoon. Within a year they sailed for and settled in Rangoon, leaving their treasures in the house in Moulmein. Fire destroyed the house and contents. He wrote to a fellow missionary: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The new Burman king was a bigoted Buddhist and blocked the work in every possible way. The English flag no longer protected them. Mission work was carried on in secret. Mr. Judson toiled on with his dictionary and met a few converts and inquirers in secret. Ten Burmans, one Karen, and two Americans gathered at the Lord's Supper. Eleven disciples and four inquirers met him in secret. In 1813 he entered Rangoon, and in 1847 he re-entered Rangoon and taught eleven disciples. His great work was translation and making the dictionary. Hunted like a wild beast, watched by the government, plotted against by Catholic priests, he was at last driven back to Moulmein. He toiled like a galley slave at his task of translation. November, 1849, he caught a severe cold, followed by dysentery and a congestive fever. A sea voyage was the last resort. Within a week of the time he bade his wife farewell he died after intense agony and his body was committed to the deep. Three weeks after the parting the second child was born; the day of his birth was the day of his father's death. Ten days after the burial of the father the son sought him in the land of life.

Four choices were possible for Adoniram Judson. He might have remained an infidel, lived and died a strolling actor. When the last curtain fell and the lights were cut off, no one would have honored him. He might have returned to Providence College, become a tutor, a professor, or possibly, with his splendid powers, the president of the college. He might have spent his years setting the veneer of culture on the coarser grain of student life. His life-work ended, death would have been followed by a quiet funeral, a white slab, and forgetfulness. He might have become associate pastor of the leading church of Boston and, in time, full pastor. He might have given his years to the local church, doing a needed but a narrow work. At the end of life he would have been buried on the edge of Boston,

The Judson Centennial

with a polished shaft, a month of memory, and forgetfulness. He stood on the firing-line for thirty-two years. He has become a world-power. The eyes of Christendom are turned toward the restless sea that covers the quiet body, and the heart of Christendom honors the man who counted not his life dear to himself but gave his powers to his King. The sea has his body in trust. Christ has his spirit. We have the inspiration of his life. Another generation in Burma waits for the gospel; another generation in America is responsible for giving the gospel. We can trust the sea to guard her treasure, we can trust the Christ to guard his spirit; can the Christ trust us to do our duty as Judson did his and honor his memory by carrying on his work and doing Christ's will?

II

ADDRESS

BY EDWARD JUDSON, D. D.

President Bond—Brethren, Sisters, Fathers, Mothers—Young Recruits who are about to go to the foreign field, and you who have returned, veterans in the service,

Hearts worn out with many wars,
And eyes grown dim with gazing on the pilot stars.

I count it a supreme honor and joy to be permitted to speak a benedictory word, on this historic occasion, under the auspices of the Northern Baptist Convention, in this vast assemblage of representative Christians, gathered out of all sections of our land to this ancient city, for the express purpose of paying a tribute of affectionate remembrance to my father, Adoniram Judson, the first American Foreign Missionary.

My older brother, Adoniram, has contributed to the interest of this hour a delicious and pathetic reminiscence, hitherto unpublished, as far as I know, of how our mother, on her last voyage and near the end of her life, sang to him the "Star of Bethlehem," under the open sky at sea. That sweet and ancient melody, echoing from the glassy surface of the Indian Ocean, has been wafted to our ears and hearts over the long bridge of seventy years. When that song was being sung, I was a puny, sickly infant, only a few months old, left in Burma by my mother, with her two other babies, under the care of the



EDWARD JUDSON, D. D.

Elected Honorary President-for-Life of American Baptist Foreign Mission Society, June, 1914. Died, October 23, 1914.

The Judson Centennial

missionaries at Moulmein. Who would have thought at that time that I should be living now, seven years older than my father was when he was buried in the ocean at the exact middle of the nineteenth century? My mother was dying, and nothing gave any promise of life, except a voyage to her native land, whose shores she had not seen since the day when in her youth she set sail for Burma in company with her husband, George Dana Boardman. So she and my father, with the three elder children, set sail for America. When they came to the Isle of France, her health had so rapidly improved that she desired my father to return to the little ones left in Burma, and in the prospect of his departure she composed the lines which have become dear to many Christian hearts:

We part on this green islet, love;
Thou for the Eastern main;
I for the setting sun, love;
Oh, when to meet again?

The music of thy daughter's voice,
Thou'lt miss for many a year;
And the merry shout of thine elder boys,
Thou'lt list in vain to hear.

My tears flow fast for thee, love;
How can I say, Farewell!
But go, thy God be with thee, love,
Thy heart's deep grief to quell.

Then gird thine armor on, love,
Nor faint thou by the way,
Till Boodh shall fall, and Burma's sons
Shall own Messiah's sway.

This parting, however, was never achieved. Her health rapidly declined, and when the vessel came into the harbor of St. Helena she died. My father took her on shore and buried her; and the same day the vessel continued its journey, bearing him on his way to America.

The oldest of the three babes left in Burma was my brother Henry, three years older than myself. We had hoped that he could be with us to-day. I hold in my hand the ticket admitting him to this platform. But sickness imperatively prevented his coming. Indeed, he was permanently disabled while fighting under the Union flag in the Civil War.

The Judson Centennial

My father's example has always been an inspiration to me. I keep on my desk before me a portrait of him as a young man. We need human guides to keep us in the footsteps of the great Pathfinder. And separation deepens and intensifies affection. When those we love are taken from us they seem to have a more penetrating and controlling influence over our lives even than when they were by our side. Love has two elements: the passion to possess, and the desire to serve. When our friends are with us, the passion to possess and to enjoy preponderates. When we are parted from them, the desire to serve comes to the front. When a father is away from home, he is more deeply concerned with planning for the comfort and happiness of his children even than when he is in their company. The sainted dead sway our lives more profoundly than when they were with us. In hours of perplexity we keep asking what they would do were they in our place. I have often thought that my father's influence upon my life has been greater than it would have been had he been spared to me through all these years. Jesus said: *It is expedient for you that I go away*; and again: *Blessed are they that have not seen, and yet have believed*. Paul intimates to Philemon that the temporary loss of Onesimus was the condition of permanent possession: *For perhaps he therefore departed for a season, that thou shouldest receive him forever*.

The *difficulties* of my father's life have been an inspiration to me. In hours of gloom I have been nerved to continued endeavor by the obstacles that lay across his path. The conservatism of American Christianity against which the hot zeal of the early foreign missionary pioneers flung itself like the foaming wave against the rocks; the change of denominational relationship attended by so much painful solicitude; the danger of deportation by the British Government; the apparent hopelessness of the attempt to make the least impression upon the ancient Buddhistic philosophy entrenched in the mind of the proud and intellectual Burman race, so that seven years elapsed before the baptism of a single convert; the confinement at Ava and Aungbinle for twenty-one months, for nine months in three pairs of irons, for two months in five, for six months in one, for three months a prisoner at large but in irons and attended by a jailer, and for two months under restraint in Ava in charge of a government official; and besides all this the sense of failure that fell like a shadow over his last years, the policy of retrenchment at home making him feel that all his work and suffering had been for naught. Large undertakings require more than one lifetime for their fulfilment. Several

The Judson Centennial

lives have to be spliced together before success comes to view. And we have to say:

Others shall sing the song;
Others shall right the wrong;
Finish what I begin
And all I fail to win.

What matter I or they,
Mine or another's day,
So the right word be said,
And life the sweeter made.

Ring bells in unrequited steeples
The joy of unborn peoples;
Sound trumpets far-off blown;
Your triumph is my own.

Success and suffering are vitally interrelated. If we succeed without suffering, it is because others suffered before us; if we suffer without succeeding, it is that others may succeed after us. And yet confronted by all these obstacles, and ever climbing up the climbing way, yet to him the prospects were always as bright "as the promises of God." He was one that

Never turned his back, but walked breast forward;
Never dreamed, though right were worsted, wrong would triumph;
Held, we fall to rise,
Are baffled to fight better, sleep to wake.

But my father's *achievements* are no less inspiring to me than his *sufferings*, and chief among them was *the development of a strong symmetrical character*. For, after all, God thinks more of a man than he does of his work. A man's work may be burned, but the man himself will be saved, so as by fire. We are all the time thinking of what we are doing to our work; God is thinking of what our work is doing to us. No small part of my father's achievement was his character, which evoked this fine tribute from the lips of the English ambassador, Sir Henry Mortimer Durand: "A man of unconquerable spirit, entirely free from selfishness and all the meaner passions, and withal a man of so great ability and such profound acquaintance with the Burmese character, as to have been of priceless assistance to the British Government in its diplomatic dealings between the two nations—a man as greatly honored and beloved by the British soldier as he was by the Burmese people."

The Judson Centennial

Another achievement was the *establishment of Christianity in Burma* upon foundations never to be removed. Not that Burma can yet be called a Christian country, like our own. But everybody has not been converted in America. The leaven of Christian thought and experience has been permanently introduced into Burma. Self-supporting churches have been planted throughout the whole country. The gospel has been preached to ten different races. Thousands upon thousands of natives have embraced Christianity. I recall the stanza that used always to come into my mind when I met Doctor Clough and contemplated his mighty work in India:

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee.

We have also the *creation of a Christian literature*, as a part of my father's work. He learned the Burman language, compiling his own grammar and dictionary; he prepared an extensive assortment of tracts in which Christian doctrines and argument found perspicuous statement. All his literary work possessed a distinctive charm; and finally he made a classical and authoritative translation of the whole Bible into Burmese, and that too when he had such a *lust for finishing*, as he called it, that sometimes it would take him a whole day to translate a single verse.

Again, the *organization of the American Board of Commissioners for Foreign Missions*, representing the Congregational life of this country, was a part of the long, cool, healing shade of this rock in the desert; as Emerson says, institutions are the lengthened shadows of individual men. And that great missionary society, carrying on its mission work throughout the world, raising and expending last year over a million dollars, came into being for the support of my father and his associates. And then his becoming a Baptist occasioned the *organization of the American Baptist Foreign Mission Society* and afterward the *Southern Baptist Convention*. These societies are engaged in world-wide mission work; and the Baptists of the North and South together expended nearly one million seven hundred and fifty thousand dollars last year. Then the other denominations fell in line, the *Episcopalians* expending nearly a million dollars last year; then the *Methodists*, expending last year, I mean Methodists North and South together, about two and a quarter millions; and then the *Presbyterians*, who expended last year, North and South, about

The Judson Centennial

two and a half millions of dollars. And to-day all these societies observe the principle of comity so that their missions do not overlap or antagonize. Indeed, I sometimes think that the different communions work more harmoniously together on the far-flung battle-line of foreign missions than they do here at home.

Again, the marvelously rapid growth of the *Baptist Communion in America* during the last hundred years is somewhat due to my father's influence, and is a part of the cool, healing shadow cast by his personality across the surface of Christian society. His appealing words when he became a Baptist were like a bugle-call arousing to efficient action and crystallizing into conscious unity the Baptist flock of this country, few and scattered and feeble. It was when we accepted this challenge and put our hands to the foreign mission plow that we first began truly to thrive at home. And *Home Missions* with its glowing motto, *North America for Christ*, is an outgrowth of Foreign Missions. The evangelization of our own country is but the reflex wave of the world conquest. If you want a revival in your own church, interest yourself in Foreign Missions. If you want your children converted, concern yourself in the conversion of the children of strangers. America herself will never be truly evangelized except by way of China and Africa. All the flocks must be gathered together, and the stone rolled from the well's mouth before the sheep can be watered. The only faith that is good for anything when confronted by our problems at home is the faith that reaches to the heathen beyond the seas. A rifle upon which I can depend at six hundred yards will not fail me when fired point-blank. A church-bell of such heavy metal as to be heard from the meeting-house by the farmer living far-off on the hills will be sure to reach everything that lies between.

Indeed, I am often thrilled by the thought that the long, healing shadow of my father's life touches *City Missions* and falls upon the foreigners that come in such vast throngs from the ends of the earth to settle in our great cities. We used to think of them as a *menace*, but have learned to regard them as an *opportunity*. It would seem as if our heavenly Father, perceiving that we Christians of America were so vitally interested in foreign races as to send our best men and women to them with the gospel, paying their traveling expenses and maintenance, deemed it wise to put it in the hearts of the heathen to come from all parts of the world to our shores, paying their own expenses. I like to think of my own experience of thirty-three years of mission work in New York as a faint, far-off cry of my father's life. One of the pleasures of growing old is that we see our past life

The Judson Centennial

in perspective. We become aware that, all unconsciously to ourselves, it has been shaped for definite ends by our heavenly Father's molding hand. The impulse of that life which we memorialize to-day took me a long way around, but at last brought me to my own in lower New York.

If we keep in the midstream of the divine will, we release forces whose beneficent action is registered in distant and unexpected places. This is the secret of all enduring influence. It is the little things that we get by hot chase. The great things come to us, as it were, around a corner, when we are looking for something else. In doing the duty nearest to us, we are like the bumblebee that in search for honey, plunging his proboscis down among the fragrant petals of some gorgeous blossom, unconsciously dislodges and distributes the pollen, thus promoting the cross-fertilization of plants. The best work he is doing he knows nothing about. He is making the wilderness blossom like the rose. The Christian is like a huge ledge of rock that emerges from the surface of the desert and, resisting the sand wave, makes possible an oasis under its shelter. The important thing is not to undertake some great piece of work, but to live by the day, having the mind that was in Christ Jesus, who *made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

III

BAPTISTS AND THE FUTURE OF FOREIGN MISSIONS

BY W. C. BITTING, D. D.

It is the spirit of our religion to speak to every nation in the tongue wherein it was born. The Pentecostal principle demands that Christianity shall forever be vernacular. It must utter itself in the terms of every race life, must use the vehicles which each generation of mankind knows. We must evermore follow Jesus' example when he

The Judson Centennial

spoke in parables, the art of which was the use of familiar things as vessels for the new truth. This divine method of adaptation will force upon us two things, with neither of which we can dispense. We must know the truth, the life we wish to give; and we must also know those to whom we wish to give it, and impart it to them in such a way that it can be understood and received. The methods of foreign missions, humanly considered, are not to be different from the methods of intelligent work in any other region of life. No folly could equal that of trying to give to any person or nation a religion that is not worth while, except the folly of trying to give a real religion in a way the person or nation could not understand it, much less live it.

For Baptist foreign mission work all this means two things—that we must know why we are Baptists, whether we really have anything vital that makes our existence necessary, whether this organizing spirit of our Baptist life is worth spreading over the earth; and also that we must know the lands to which we would bring this ideal, and the movements now affecting the nations of the world in whose development we seek to enthrone as the controlling power our Lord Jesus Christ as understood by us. The wise teacher seeks to know both his subject and his pupil. If we are to go into all the world and make disciples of all the nations, we must know both Christ and the nations. We must ask what have we to give, and also what sort of a world it is to which we are to give it, and how to give it most effectively. The features of our problem thus stand clearly before us. What should be the future of Baptist foreign missionary work? It may seem a rash venture to forecast the future in any respect. Yet like the spies who went into Canaan and came back with its fruit, we can describe some features of the land into which we are going. That venture is aided by the knowledge of certain world movements that are well established in so-called Christian lands, and have already begun to affect non-Christian lands, or are sure to become active in them.

I. What have Baptists to give to the world? What is our special interpretation of the life that our Lord Jesus Christ brought to mankind? For what, if anything, do we stand unique among all other bodies of Christians?

All religions exalt the worth of God, as they have understood him. Christianity brings to the world a conception of God more worthy than that of any other religion. It also surpasses all other religions in its emphasis upon the worth of man. Jesus revealed God as supremely worthy of our love by the disclosure of his fatherhood. All

The Judson Centennial

religions, however, have not made clear the worth of man. Jesus revealed man's supreme worth not only by his teaching and by his earthly service, but by his incarnation and his death. All these are measures of the value that God puts upon every human being.

If we ask why God so values every man, our only answer is because man is capable of fellowship with the heavenly Father here and hereafter. Therefore, Jesus' first ideal for us is that we shall forsake our sins and trust the heavenly Father. Then follows God's greatest gift to us, his forgiveness of our sins, which is nothing less than God's trust in us. It is our fellowship with himself, the establishment of social relations as beautiful and sweet as if we had not sinned. God trusts us when we trust him. He trusts us when our fellow men do not. Yea, more, he trusts us even when we do not trust ourselves. And he bids us trust one another. The Christian boon of forgiveness democratizes all human life. Neither of these ideals can be set aside without lessening the value that our Lord put upon men. How often he states this. "But you are not to be called 'rabbi,' for One is your teacher, and you are all brothers; you are not to call any one 'father' on earth, for One is your heavenly Father; nor must you be called 'leaders,' for One is your leader, even the Christ. He who is greatest among you must be your servant. Whoever uplifts himself will be humbled, and whoever humbles himself will be uplifted." (Matt. 23 : 8-12, in Moffatt's "A New Translation of the New Testament.")

In his terrible philippic against the religion of formalism and legalism he declared that we have no spiritual progenitor but God. Our spiritual life is not derived from baptismal waters, nor communion elements, but immediately from the Father of spirits. We are to call no man our authoritative teacher. Jesus Christ is our sole authority. God trusts each pupil to learn from this supreme Teacher. So far from acknowledging any man, or any body of men, as authority in religion, either in faith or practice, no disciple of Jesus should ever consent to accept such a position. He usurps Christ's place if he so consents. We are to acknowledge no guides, since Christ alone is our Master. God trusts Christ with every soul, and trusts every soul to follow Christ. If any one object that this is individualism run mad, Baptists gladly cling to this teaching of the Master, no matter what others may think of it. In this ideal there is no room for the aristocratic assumptions of a few men to control the religious lives of the many. Such arrogance has always ended in human ignorance, and the blight of personality. Every Baptist believes in the immediacy of

The Judson Centennial

the soul's relation to God as revealed in Jesus Christ. He counts as the rankest impertinence in religion the attempt to thrust anything whatever between the heavenly Father and his earthly child. Between God and the soul that trusts him there is no room for a hierarchy, or a sacrament, or a ceremony, or an organization, or a book. All this the book itself has taught us, and a book that teaches us this cannot itself stand between God and us. Therefore, all men are brethren because Christ alone is our Master. All men are to be brought into the family of the heavenly Father through the teaching and guidance of the Christ. Furthermore, the ideal of the kingdom of God is not dominion, but service. Like our Teacher and Guide we come not to be ministered unto but to minister, and this because each human being is of infinite worth in God's sight. Surely in such a social conception there is no room for anything like monarchy or oligarchy in a religious organization. The very genius, then, of our denomination is its exaltation of personality. To this we cling not only in the individual freedom that it guarantees, but in all its social consequences. We are free from all men, and yet we are the servants of all. We acknowledge no man as authority in the religious region of life, and yet we dedicate ourselves to all men in the utmost service.

Our baptism is not our distinguishing mark. We cling to it because it is the picture of the death, burial, and resurrection of our Lord, and because it is our formal avowal that we appropriate the meaning of his life and death, and believe that such a life is in itself invincible by death. It cannot be extinguished because it is the life of God mediated to us by the Jesus whose spirit and ideals we share. It is high time that we talked less about the external rite and more about its significance. The great world has mistakenly thought that devotion to a form accounts for our existence, that insistence upon it is the only reason why we separate from other bodies of Christians. Are we ourselves to blame for this misunderstanding because we have not emphasized the meaning of this ordinance, not only by our preaching, but vastly more by our living? What manner of people ought we to be when we have told the world in this picture of the essential historic facts of Christianity that henceforth in our personal lives we shall reproduce the meaning, significance, and power of our Lord's life, death, and resurrection?

Let us clearly appreciate ourselves. Let our Baptist watchword be the Exaltation of Personality, the immediacy of the soul's relation to God, the "competency of the soul in religion," as President Mullins expresses it, the lordship of Jesus Christ, as the sufficient creed of the

The Judson Centennial

early church phrased it. (John 13 : 13; Rom. 10 : 9; 1 Cor. 12 : 3; Phil. 2 : 11.) Let us not shrink from loyalty to this ideal in our individual living and in its social consequences. We are not always true to it. Sometimes we are impatient with varieties of opinions. Have we reached the ideal charity that thinketh no evil? Do we now give perfect freedom in methods of work? Are we thoroughly consecrated to the belief that every man's personality is as sacred to him as ours is to us? Do we not need among ourselves a genuine revival in appreciation of the distinctive Christian ideal for which we stand? It is our heavenly treasure in the earthen vessels of our individuality and our organization. Our church government is the democracy which inevitably follows from this truth. There will be need for Baptists so long as ceremonies are imposed upon unconsciousness in the name of God; so long as monarchies or oligarchies are reflected in church organizations; so long as a few or many formulate authoritative creeds for those who should acknowledge no authoritative teacher but Jesus Christ; so long as theories or expressions from an outgrown past throttle the freedom which is our birthright as sons of God, and the liberty that belongs to us as pupils of the Master; so long as there remain sacramental notions that spiritual changes are wrought by the magical power of material things; so long as fallible and sinful human beings, like ourselves, arrogate the right to stand between God and men with authority to forgive sins and to control religious practices; so long as anywhere, either in the individual or in the social relations of the religious life, there exists anything whatever that violates the personal freedom or the social democracy which are essential to Christianity as taught by Jesus Christ.

II. If now we turn from the inventory of our spiritual assets to conditions in non-Christian lands, we are met with two aspects of the problem, neither of which can be ignored.

1. We see individual persons, born with a capacity to know God, but needing light to reveal the God whom they seek. "The true light which lighteth every man" also illuminates the hearts of human beings in non-Christian lands. It was our Lord himself who said, "It is written in the prophets, they shall all be taught of God." But men need Jesus Christ, the great Teacher about God. Paul declared that men were made "that they should seek God, if haply they might feel after him and find him." The ethnic religions are human gropings after God. A glorious prophet affirmed that Jehovah did not despise even the ignorant faith of heathen religions. He likened it to bruised reeds which Jehovah would not break, and to dimly smoking

The Judson Centennial

lamps which he would not put out, until human judgment, the inborn rational nature of man, should achieve its victory over ignorance and superstition. (Isa. 42 : 3, 4.) The great missionary to the Gentiles declared that no external credentials could authenticate him to the cultured Corinthian pagans, but that he depended upon the native human conscience to receive the truth he presented. In all this we have hope for to-day. Man's religious nature is as essential a part of him as his intellectual or social nature. He has capacity to receive God, and to know truth, and this very capacity develops as God and truth are received. Precisely because we believe that our Lord Jesus Christ is the final and complete moral revelation of God in terms of personality we are able to go with confidence to every human being, no matter of what race he is a member, and trust the appeal which the proper presentation of the Christ makes to the man who really hungers for God, yearns to know the way to him, the truth about him, and the life of fellowship with him.

We can never get away from the evangelistic message. But this message is manifold in its forms. It may come through the educational method, or through the preaching that knows how to interpret the Christ so that he can be understood, or by the method of contagion where personal life by reproducing the Christ in disinterested and sacrificial spirit preaches it more powerfully than it can be otherwise proclaimed. In every way the Christ is to be preached. But the supreme, controlling ideal, no matter what method be used, must forever be to lead individual men and women into the same personal vital relation to God through Jesus Christ that we ourselves have experienced, and to leaven all social life with his spirit. Our Baptist ideal of the exaltation of personality calls for the experience of regeneration, since it lifts the individual life immediately to God for the inflow of his life into ours. No one dreams of supplanting this evangelistic ideal by any other. All emphasis upon education and philanthropy is emphasis only upon method of reaching the evangelistic ideal. Let it be understood clearly and finally that this is our supreme mission. We can transform nations in the mass only as we affect individuals and their relations. The whole loaf cannot be leavened except as atoms are.

2. And yet our work must be done under social conditions that cannot be ignored. Indeed they are always directive and controlling. No man lives unto himself. If we would be intelligent in our missionary work, it is not enough that we go to individuals in non-Christian lands with a message concerning their personal relations to

The Judson Centennial

God, however important this may be. We must recognize that persons in these lands, as in all others, are parts of social organisms which have grown through centuries, and that they are dominated by ideals in many respects vastly different from our own. They hold conceptions of God, and themselves, and the physical universe which appear to us to be strange and mistaken. They are particles in streams of life that seem to be flowing in directions entirely different from those in which we move.

In spite of these age-long influences upon nations we seek to affect, they have not become petrified beyond the power to change. In preparation for this address, correspondence was had with astute observers in India, Burma, China, and Japan, and also with equally competent students in this country who have recently made extensive tours in non-Christian lands. They represent all evangelical denominations who are doing work in these lands. Some of them hold official positions in missionary boards of various Christian bodies. Others are connected with great universities. Every man is well known because of his interest in the problem of foreign mission work. All of them have issued literature upon the matter. It is their unanimous testimony that great changes in all non-Christian lands are either now in progress or are inevitable. The impact of Western civilization, we might say of Christian civilization, is being felt everywhere.

a. There is a new sense of life. Nations which have long appeared to be static are now becoming dynamic. The idea of change is becoming familiar. This has not been imposed upon them from without. Their conservatism has been strong enough to resist all external pressure. The scrub oak retains last year's brown leaves in spite of autumn gales, winter storms, and all outside wrenchings that seek to twist off the tough products of previous life. When the earth tilts itself toward the sun cosmic energies find expression in the life of the tree. A fresh vitality pushes off the old products as the new begin to appear. This is God's way of doing things. He works from within outward. In all these nations, according to the unanimous testimony of these students to whom I have referred, the same august movement is taking place. Just now it may be only a somewhat blind, and unintelligent groping toward progress whose precise goal is not yet perfectly clear. But there is a restless fermentation of life, such as broke out in the French Revolution, or among the Germanic States in the Napoleonic wars. This development of life is marked by certain great characteristics.

The Judson Centennial

(a) The intellectual awakening is marvelous. Modernism is the leaven at work. There is an increasing desire among Oriental nations to avail themselves of the results achieved by Western peoples, especially in the fields of science and education, and the realms of their practical application. Large numbers of natives of these lands are alumni of institutions of learning in Europe and America, and many are at this moment students in Western schools. They take with them to their native lands the methods of our modern universities. The spirit of scientific experiment as opposed to the blind acceptance of traditions is becoming dominant. New educational systems are being introduced. The learning which consisted in cherishing traditions and committing to memory the things of the past is giving way before the scientific spirit. There is already strong in some nations, and growing in others, the passion for reality in thinking. Modern education, with its stimulus to the dormant energies of human personality, its illuminating outlook upon life, and its suggestions of the secrets of personal and social progress, is at work everywhere. One sure result of this is the certainty of a literary renaissance which will inevitably bring these peoples into contact with the fruitage of the modern mind, and will open to them the riches of history and the wonders of our science. All Oriental nations are feeling the conviction of weakness, and in many ways are confessing their need for the enlightenment which has made so-called Christian nations the great powers of the world. What this means to traditions, superstitions, and customs we can well understand, for the advent of this spirit into our own lands is shaking all things, and forcing us to rely upon only the things that cannot be shaken and that will remain. Everything must go that cannot stand before the mighty test of this scientific spirit in all the regions of life. If God be the great reality, no realm of life with which he deals—and he rules all realms—can abide upon foundations that the human mind recognizes as insecure. Surely he cannot build any kingdom upon errors, ignorance, and superstitions, since personality, whether in Christian or pagan lands, is imageship to himself. Everything that violates this imageship must ultimately perish. The near future will bring amazing transformations in the intellectual aspects of non-Christian lands.

(b) Economic conditions are also changing. The development of natural resources in these lands, and the necessities of commerce are producing social transformations like those we are now experiencing. Industrialism is growing, and all the seething maelstrom in which Western countries are plunged will soon be reproduced in Oriental

The Judson Centennial

lands. The vision of new trade opportunities by Western nations and the effort to improve them are stirring every village and city in the East. There is a marked consciousness of industrial pressure and ambition due solely to commerce. The East wants the material goods of life, and the money to pay for them. Men who get \$1.25 a week as skilled laborers in the great iron-works of Hankow will not long be satisfied when they come to study the question of wages in all its relationships. If China, for instance, is to have modern industrialism with all its struggle between labor and capital, without even the mitigating influences of Christianity which we feel, the results will be such as no sane man can contemplate without a shudder. The paternalism of Confucianism, working as a mighty force in a land where agriculture is the chief industry, has not the power to control in the new industrial conditions that are being introduced. Socialism, in the broad sense of the term, is beginning to appear in the wish to get and the desire to give a fair share of the material rewards of labor. The proletariat has not yet awakened, but with the rapid investment of capital, and the development of manufacturing interests, it must soon become conscious of itself. What course the labor movement, uninfluenced by the Christian ideal, will take, no one can foretell. No other force than the constraining love of Christ can make any man who controls the lives and destiny of thousands of employees and wage-earners act with a fraternal spirit.

(c) Politically, these nations are feeling upheavals of the most tremendous kind. Within them the proletariat is beginning to be conscious of its own worth and power in the state. This disposition is fruitful in revolutions. The low castes, and the lower social strata in lands where there is no caste, are slowly beginning to find themselves and to insist upon greater opportunity for personal development, and upon more room as they take on added fitness. Moreover, there is a crescent national consciousness that is slowly and surely building all varieties of elements into a solidarity as firm and stable as any we know in America. The unity through absolute monarchies is melting into a new enthusiastic oneness of national spirit. Patriotism with all its wonderful possibilities is not only born but growing. In varying forms China, Japan, and India are cherishing the desire for political independence, and a larger national life and activity. Furthermore, there is among these nations the growing sense of equality with other nations. The feeling is increasing among the Asiatics and Africans that they are in no whit inferior to other

The Judson Centennial

people. There is developing a mood of resentment against the assumption of superiority by any of the Western races. There is a hunger for territorial expansion. Japan especially is craving room to grow. Constitutional theories of government are welcomed with eagerness, and are being given the right of way where for long ages only despotic rule has prevailed. The individual citizen is becoming a factor in political life. This same spirit is also tending to the enfranchisement of womanhood, and her emancipation from age-long bondage. The rights of childhood are beginning to be recognized, and the coming generations will see an increasing emphasis upon the care of those who now are helpless but are to control in the future. This growing sense of political solidarity is not only a matter of national development, but of far-reaching international importance.

(d) Nor is the spiritual awakening in non-Christian lands less remarkable. There is a hunger for God, for freedom from sin, and for peace of heart. There seems to be growing a profound conviction of the futility of the ethnic religions. It is the opinion of many observers that ethnic superstitions, dogmas, and priestcraft are certainly doomed among the intelligent. It does not take long for the attitude of the intelligent to become that of the masses. Almost every element of the old non-Christian religions is slowly disintegrating and crumbling. Caste, which has been thought to be impregnable, is slowly giving way, and this joint family system of India and the East is beginning to topple. Polytheism, pantheism, the old elements of the faith of Hinduism, Confucianism, Buddhism, and Islam have been weakened and undermined. This is supremely interesting when we remember that Hinduism and its system of caste is the great anti-social ideal, the deepest denial of the value of personality and of human brotherhood that has ever been devised. It depresses the individual by denying the worth of his personality, and destroys the possibility of the larger fraternity. Its fruits in infant marriage, in the prohibition of widow marriage, and in the manifold social conditions in India are conspicuous. The social forces which are making their way into the countries of the East are battling mightily against the antisocial forces. All elements of the ethnic religions that throttle the sense of the value of personality, and make brotherhood impossible, are being weakened by world-wide moral and spiritual movements. Great reforms are going on, and a slow but sure moralization of social, governmental, and commercial activities is taking place. Altruistic impulses are being awakened in multitudes of persons, and in national social consciousness. Natures hitherto callous

The Judson Centennial

are beginning to respond to the softening influences of the spirit of service. By evangelism and education Christian missions have introduced a new social consciousness, and a movement for social service. Text-books have been provided even for non-Christian students and inquirers to guide them in their increasing efforts for social betterment, for outcasts, the sick, the famine sufferers, industrial workers, and the welfare of village communities. There is the belief that national life must be strong ethically if either the older ideals which these nations have received from the past are to be realized, or the new ideals which they are borrowing from the West are to become effective. Who can fail to be stirred by the efforts of the Japanese to introduce a strong ethical element into their education? In this attempt they have asked the help of Christians. In India the non-Christian portion of communities is trying to strengthen and develop the moral life of these communities, especially through moral education in the schools. There seem to be evident manifold effects of the universal presence and activity of God inspiring a growing love and hope.

No one can face this new stirring of life in non-Christian lands without being profoundly moved and becoming convinced that God is at work in his world. He who made all the nations of the earth to seek after him, if perchance they might find him, is stimulating the groping of his children after himself. The Light that lighteth every man that cometh into the world is still illuminating dark hearts. What we really face in these non-Christian lands is our own Western civilization making its advance, with all that it includes. The solidarity of the world is revealed before our eyes. All social forces that we know here are either at work in these lands or soon will be. Christianity, and science, and all that has human value will go into non-Christian lands. We who rejoice that God has led us hitherto are to see his leading of other nations, and should contribute our experiences to make more easy the work of our heavenly Father as through the use of world forces he tries to bring his lost children into fellowship with himself.

This august sight constitutes the unity of Christian work at home and abroad. Life is essentially the same everywhere. Our great human nature, created by God for his indwelling, does not vary in its personal and social aspects according to geographical location. Traditions, heredity, education may produce types of life which seem to be far apart. Nevertheless, traditions do give place to realities. Heredity will change with the increase of generations. Education by

The Judson Centennial

its unfolding of the possibilities of human life will cause to drop off what is temporary and useless by the development of what is everlasting and fruitful. Moreover, underneath all these varieties of type there is the same fundamental imageship to God in human personality, the same great social forces of love and interdependence, and the same universal inborn moral forces of conscience, and the capacity to know God which hungers to be filled. These things make for God and the enthronement of our Lord Jesus Christ everywhere. Christianity inevitably produces a closer relation between all the nations of the earth. Its task everywhere is to exalt human personality in its relation to God, and to Christianize all the social aspects of human life.

b. In short, we see a great tidal wave of democracy rushing in upon lands where personality has been suppressed by absolute monarchy or oligarchy in politics, by aristocracy in learning and society, by the prevalence of caste which has dug abysses between brothers, by all the foes which have robbed men of their sense of their own value and of the consciousness of their value to God. This mighty spirit of democracy, now at work in our own lands battling against everything undemocratic, is beginning to work in all realms in non-Christian lands.

One word describes the nature of the social forces that produce these upheavals. It is the democratization of the peoples of the earth. This is the spirit of the new science that has brought untold blessings to us, and will bring them to non-Christian lands, for the search for reality is conditioned upon the soul's trust of itself to get reality. It is the soul's intellectual self-respect. The economic democracy that is surely coming is likewise the soul's self-respect protesting against the privileges of the few, and insisting upon the right of every human being to the possession of whatever the proper exercise of his own powers can acquire. The democratization of industry is our newest problem, but it is only the effort to assert man's worth in the realm of toil. The governmental upheavals going on all over the world, in lands too many to name, are due to the citizen's consciousness of his worth to society, his insistence upon being heard in the affairs that bear upon his welfare, and upon the peace and order in the community in which he is a factor. Last February fifty thousand people assembled in a park in the vicinity of the Parliament Buildings in Tokyo as a demonstration to the National Chamber that was about to vote on an important question. Man is slowly arising into the ideal of self-government under the inspiration of this spirit

The Judson Centennial

of democracy. Thrones are destined to fall. Titles and ranks are doomed to end. Disgust with priesthood, contempt for monarchy and oligarchy in religion, indignation at the arrogance of any human being or any collection of them that presumes to stand between the soul and God, is the spirit that is overthrowing hoary systems that have rested upon the claims of a privileged few to intervene between God and man. The whole world in Christian and non-Christian lands alike is fermenting with this spirit. Men are beginning to have their way. If the profane call it *zeitgeist*, the believer in our Jehovah God must call it the Holy Spirit, for it is the power that is working out the ideal of Jesus concerning the worth of man. Man himself is slowly but surely coming to the consciousness of his value to God, to society, and to himself.

III. If now we compare the genius of our Baptist brotherhood with the secret of the social forces now at work in non-Christian lands, we shall be struck with the fact that the two are one and the same. The exaltation of personality is the inspiration of democracy, and it is the very genius of our Baptist brotherhood. The world has never seen anything more opportune than the existence of millions of Christians who stand for the exaltation of personality in religion at the very time when the whole seething, fermenting world is struggling for the exaltation of personality in the political, the economic, the intellectual, and the moral life. What more solemn consciousness could inspire us than our possession in the religious realm of the identical secret that is transforming the world before our eyes? What a glorious message we have for non-Christian lands! Could anything more perfectly harmonize with the experiences through which they are passing than the tidings that we above all others can bring? God honors personality in religion just as the world is seeking to honor and exalt it in every region of life. Our message has vitality. Our service is timely to a marvelous degree. Our Christian evangel is disentangled from traditions at a time when the world is breaking away from them in all realms. We rely upon a foundation of reality in religion at the very time when the world is passionately seeking for realities everywhere. We insist upon life at the very time when the world's hunger for life is more intense than at any other period in human history. Our work dovetails into all the movements in which our fellow men are now engaged. It emphasizes just what they are emphasizing. It weaves religion into daily life and gives it a chance to influence the educational, political, and economic interests of life as no other conception of religion could

The Judson Centennial

possibly do. Indeed, it unites religion with all regions of life, and asks men in their relation to God to live in precisely the same freedom and glory of personality in which they are seeking to live in their relations to one another in all departments of life.

Furthermore, it fits into all the social developments now above the horizon. Our democratic organization, our emphasis upon the equality of all men before God, our mutual respect for one another's personalities, our use of exclusively moral means for a change of human life, opinions, and relations, are all based upon our exaltation of personality, which is likewise the very secret of the new democracy and of the changing social relations which inevitably are to occur in non-Christian lands. Our own century will witness changes beyond any of our dreams in politics, education, and economics. If in religious work we can implant in the hearts of men the very principle that is to work out all these changes at home and abroad, we shall see equally striking moral changes in humanity. Never did our Baptist principle shine so gloriously as to-day. It is transfigured anew upon the mountain of achievement which humanity is building. It is at the summit of all our attainments in education, economics, and self-government. The same exaltation of personality must stand there, radiant in the light our heavenly Father is shedding to guide his children in their majestic development of themselves, and their consequent increasing communion with himself.

IV. In view of this unique position of Baptists, what general principles should control them in their future work in non-Christian lands?

1. They should aim to implant in the hearts of all men the spirit of Christianity, and trust those who receive it in their own development. Ecclesiastical mechanics, whose ideal is to build denominational structures rather than to develop spiritual life, might glibly answer that denominational propagandism is our duty abroad as at home. They reason that human nature is the same all the world over, that the expressions of Christian life are unalterably fixed by a sacred authority, and that methods of work must be identical everywhere. Such reasoning ignores the vast differences between peoples in history and in temperament, fails to distinguish between denominational increase at home and the evangelism of a foreign people, exalts secondary things above spiritual fundamentals, and forgets the divine principle of adaptation on which God insists from the incarnation down to the smallest detail of efficient work. Life is primary and greater than any expressions of it. It is to be feared that not a few

The Judson Centennial

regard foreign mission work as the transplanting of Western denominational distinctions into foreign soil. Such an ideal will yield only religious exotics. Indigenous plants are not so produced. It is both unwise and futile to export our schisms. The preaching, teaching, and living of the spirit of Jesus Christ is all that is necessary. Its inherent democracy will ultimately take care of all the rest. We must trust the Spirit of God with his own work in sincere hearts, no matter to what race they belong. The kingdom of God is love, joy, righteousness, and peace in the Holy Spirit, and not such external matters as eating and drinking. The spiritual luxuries that compose the kingdom are exactly what heathenism as well as civilization needs. Everywhere to evangelize is more important than to denominationalize.

If any one object that such a principle of work is dangerous, our answer is twofold: first, our Baptist ideal compels it; and secondly, it was the method of our Lord and of his apostles. Our ideals force us to this principle. We cannot in the same breath exalt personality in religion and declare that we must control it. We cannot both grant it freedom and then distrust it. Such infidelity to our Baptist ideal would neutralize our efficiency. Again, it was the method of Christ. His message is that God forgives men when they forsake their sins and turn to him. He trusts them. He thus trusts us now. Immanuel told us this, and practised it himself. Never was there a more unpromising field for divine trust than the hearts of the men to whom Jesus committed his cause. Those who know the first custodians of the new life well understand that the basis for the confidence of the Master in their development was not very assuring apart from the guidance of the Holy Spirit. But God trusted them. This is his way of unfolding life and of developing fellowship. With all reverence we say that we can think of no other way in which genuine spiritual life and true fellowship could be produced. And those who through our Lord received life from God did precisely as the Giver of the life did. They went everywhere calling others to it, and trusting men who opened their hearts to receive it. Judaizing brethren from Jerusalem could see no safety for the new religion unless it was safeguarded by traditions which had been part of their early life. We owe an unspeakable debt to Paul for resisting such mistaken solicitude. But for him, so far as we can see, Christianity would have remained a mere sect of Judaism, and could not have become the universal and final religion. His method was to put the spirit of Christ into the hearts of Asiatics and Europeans and trust

The Judson Centennial

that spirit to work out itself in terms of their own personalities and race life. The early church imposed no other burden on the pagan Gentiles than their refusal to acknowledge idols and their abstinence from vice. Our plain duty is to take this life to the world, believing that the Spirit of God will open human hearts to receive it, to seek to produce spiritual reality in the souls of men everywhere, and then to trust them. Since God deals immediately with his creatures, expects from them response to the truth, has made truth and the human soul for each other, we are obliged to do with others what God has done for us. We must trust our fellow men because God trusts them. We must let each soul that has truly found God give its own expression to its consciousness of sonship to the heavenly Father. We, least of all Christians, dare deny the right of every person and nation to interpret God as revealed in Christ. Even foreigners have the right to utter their own consciousness of God in their own ways, and to group themselves according to their own social natures, and thus show to their fellow men both the personal and social power of the God who has come into their lives.

2. We must emphasize the vitalities of Christian experience rather than secondary matters. Our ecclesiastical divisions have arisen over theologies, or human interpretation of divine realities; over ecclesiasticism, or human expression of Christian life socially; over ceremonies, or expressions of Christian life in forms. Beneath all these variations there is one common experience of the life of God. Christian statesmen generally agree that these secondary matters should be left in the background in our efforts to evangelize non-Christian lands. To-day, as historically, the experience of the spirit of Christ is first, and matters of theology, ecclesiasticism, and ceremony are second. This is true of every child that comes into our churches from Christian homes, and of nearly every adult. Whether we like it or not it is God's way that every age and people shall give its own form to Christianity. Only so can it become universal, suit itself to every nation, and spiritualize mankind whom God is developing through countless generations. All our ecclesiasticisms are developments, the fruits of historical evolutions. Why not to the very end of time trust the Spirit of God to yield just as many phases of life as he pleases, believing that ultimately, as Christian men come to know their own worth, the democracy inherent in the teaching of our Lord will prevail? There are signs that no form of ecclesiasticism now prevailing will endure without modification. Is it a mark of faith or of fear to go abroad with ecclesiastical molds into which we

The Judson Centennial

seek to compress life so alien to our own? We must have faith to wait, and to believe that God himself, as fast as he is allowed to do so, will work out in human life what is best for that life. The same is true of ceremonialism. Hardly any rite could be so strongly entrenched in religion as was the one the Judaizing missionaries sought to impose upon early Gentile Christians. In his letter to the Galatians the great champion of liberty argues that no rite is of the essence of religion, but that the renewal of the creature is the only thing that avails with God. No doubt the Oriental mind finds use for ceremonialism, but we should not forget that it is now precisely in the East, as it was with Judaism, that ornate forms have practically displaced vital religion, that ceremonies are more valued than moral realities. How can the churches of foreign lands exercise the liberty wherewith Christ makes them free, and yet not establish forms whose grotesqueness or ascendancy may imperil the life they receive? Our only answer to that question is that we and they alike must trust the Spirit of God in this as in all other matters. Only the spirit of broad sympathy, only real spiritual insight is competent to deal with this question. It must be worked out progressively. "*Solvitur in ambulando*" is the maxim we must cherish. The same is true of interpretations of spiritual realities. Surely when we are patient with all the theologies that have composed the long procession since the Apostolic age, and with the many varieties that now exist, we should not become too anxious to imprint any special label upon the foreign mind. It is nothing short of a crime to seek to impose from the outside what can have no reality to the mind upon which it has been mistakenly imposed. Only when theologies are rooted in personal experience can they be genuine interpretations of holy things.

Phillips Brooks, after his trip around the world, declared that the saddest sight he saw was not the darkness and vice of heathenism, appalling as that was, but the vision of Anglican missionaries translating Pearson's commentary on the creed into Japanese, in the hope that such literature would convert Nippon. We may be one in heart but differ in thinking. The metal is not lost because after printing one book it is melted and recast into plates for another. All these matters we may safely leave to lives controlled by the spirit of Christ. That was the ideal of the early Church. It was looking for the speedy return of the Master. While it interpreted the divine life in its own thought forms, organized itself as the expediency of the time indicated, and expressed itself as best it could, it believed

The Judson Centennial

that all these things were only temporary until the Lord himself should return to set up his kingdom. How, then, can those things that were of so little importance in that age be of such vital consequence now? Over and over we need to remember that the Christian life is not a gem but a germ. That it is not a jewel once for all delivered to an organization governed by a properly constituted hierarchy, but a life that God imparts to every open soul that craves it. That life by its very nature must be as varied in utterance as the persons who have it, as manifold in its expressions as the individuals who realize it, the changing world in successive generations, and the races in which it dwells. We have learned very little about God's way with men unless we have discovered that.

3. We should expect to see and welcome new phases of Christian life produced by the spirit of Christ in the hearts of different races. How different they are from us! In this also we can well afford to imitate God by trusting the heavenly treasure to earthen vessels even though these vessels are not made of American clay. The original vessels were not of that material. After a century of study we are yet puzzling ourselves over peculiarities of foreign personalities, traditions, view-points, and customs. We are still wondering how we can effectively give our vital message to men whose race past, historical heritages, surroundings, and attitudes are so diverse from ours.

May it not be that what seems to us to be heathen impenetrability is God's preventive against the reproduction of our own partial and imperfect incarnation of the divine life? Why compel the Asiatic or the African to reproduce the Teutonic, Anglican, or American types of Christianity? Expressions of Christianity are to its essence what words are to thoughts. They are conventional, the product of age-long experiences. We should as soon try to thrust our vocabulary, our syntax, or our prosody upon them as seek to impose upon them expressions of the Christ-life that have taken centuries to develop among ourselves. The same thought finds expression in the words of many languages, no two of which sound alike. Behind all acoustic variations there will be oneness of intellectual significance. This is what makes possible conversation between those whose mother tongues differ. This fact underlies all efforts to give our holy Scriptures to mankind. It is not transliteration but translation that we seek, not transplanting of externals, but impartation of life. Many of the externals of our type of Christianity set upon foreign peoples as Saul's armor fitted David. In the constantly recurring battle

The Judson Centennial

between conventionality and originality in all regions of life those immortal words of the young spirit that craved only his own way when he threw off the war-garments of another are worth remembering, "I cannot go in these." We should not expect Orient and Occident to go in the same accouterment.

Like languages, nations are idiomatic. Christianity demands freedom to express itself in the idiom of every national life. So far from insisting upon expressions that have crystallized through centuries of sway over our own lives, we should rejoice with exceeding joy at all variations of human expression of the manifold grace of God revealed in our Lord Jesus Christ. We have before us combustibles of different kinds—wood, hay, carbon, chemicals. We light them all with the same torch. All burn, and have the properties of combustion, light, heat, and chemical action. But how different the flames! So it is with the religious natures of the world. The spirit of Jesus will set all afire, but there will be manifold race flames, a variety of different illuminations by the one heavenly Fire. In the oratorio of redemption which is being composed in this world by the life of the Holy Spirit in the hearts of men, there are more varieties of human notes than any of us can conceive. Least of all is that oratorio of the redemption by the blood of Jesus Christ a monotone, in which all nations and individuals are to chant the same note, and that the Baptist note. In it will be the American, the English, the African, the Asiatic, and the Malayan phrases. In each of these phrases there may be denominational chords in which each body of Christians makes its own harmony. But in each chord there will be the note of the individual life. The individual notes shall express the personal life, the various chords the national phrases, but it will take all the saints throughout the ages with all their marvelously variant phrases, chanting the manifold grace of our God, to compose the great oratorio of redemption: "Worthy is the Lamb that has been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, I heard saying, To him who sits upon the throne, and the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." (Amer. R. V., Rev. 5 : 12, 13.) All saints are needed to comprehend the length, breadth, and height, and to know the love of God that passes knowledge, precisely because no one saint, nor any denominational group of saints can completely express the infinite love of God. No type of religious

The Judson Centennial

experience exhausts God. No human expression of God's life, either personal or national, can monopolize God's revelation of himself.

4. We must put increased emphasis upon the necessity for native workers to evangelize their own races, and must vastly enlarge our educational facilities for training them. This is only a corollary from what we have been saying. In native leadership we are distressingly weak in nearly all our foreign fields. Other denominations surpass us here. No country can or will be evangelized to any large extent by foreigners. Christianity must forever seem to the native to be exotic until it is proved to be indigenous by the life and zeal of native leaders and churches. Missionary work is more than a matter of merely learning the languages and customs of foreign peoples and preaching to them. It reaches into the very secrets of life peculiar to the races we wish to affect. The inability of a foreigner to understand us so thoroughly that he can talk to us in terms of our national peculiarities is duplicated in the experiences of every missionary we have ever sent abroad. No one but a man can understand the spirit of a man. No one but a native can understand the spirit of his nation. Paul's sincere effort to remain a Jew to Jews, to become a Greek to the Greeks, and a barbarian to the barbarians had its limitations. Only Christ is the universal man. Judaism was leavened by Jewish Christians. In each center of the Mediterranean world was the little group of disciples that quietly lived its own life and gradually infused its spirit and ideals into the different races. The points of tangency to non-Christian peoples must be vastly multiplied by increasing the number of native workers. Every consideration of efficiency demands this.

Therefore, our educational appliances must be tremendously strengthened without at all disturbing our evangelistic and philanthropic work. Church history shows us that it has been only after intelligent native workers in any nation have been multiplied, and there have arisen mighty men who are one with their people and know them thoroughly, that the leaven of the Christ-life has spread with rapidity and power. The school must be exalted to its proper place. No longer should we think of native workers as mere assistants to our missionaries. No longer should we allow the peoples among which we work to regard native preachers as simply helping aliens to establish a foreign religion. So long as native preachers are so regarded there is slim chance for wide influence. Every consideration of patriotism stands in the way of their effective service. But to train these men so that their own people shall recognize them

The Judson Centennial

as leaders, without at all losing the sense of racial solidarity, is to strengthen their power immeasurably. Thus we may look forward to the time when we can withdraw from work in a given field only when its native apostles of Christ shall have been developed.

5. We should cooperate with all agencies that make for the kingdom of God. The distinctions that divide followers of Jesus Christ are trifling compared with the abysses which separate Christianity and heathenism. Without sacrifice of the great ideal for which we stand—the exaltation of personality in religion, and the consequent democratization of the religious world—we should unite with our fellow Christians of all names just so far as we can. If the living Christ has received into fellowship with himself any person in a Christian or non-Christian land, who are we that we should refuse to receive him into fellowship with ourselves? If God is working in any man to will and to do of his own good pleasure, who are we that we should not work with such a man to accomplish the will and good pleasure of our God? More and more we must recognize the significant fact that God is using others than ourselves to help him bring his lost children back into the family life of fellowship with himself. The blessing of God upon their efforts should shame us out of our fancied monopoly of Christian privilege. The divisions that waste and shame us at home must not be allowed to stand in the way of the progress of the foreign mission enterprise. Let us not advertise, much less emphasize, before the heathen the scandal of our schisms. Compared with a man's possession of Christ's spirit all other things sink into comparative insignificance. The very conditions of work in foreign fields force us to oneness with all Christians. We are not only to cease our criticisms of those who do not follow after us, but are to join with them in casting out demons. In all hospital work, in general and medical and even theological education, we should unite with other Christians. Indeed it would be hard to indicate the limits of such cooperation upon the foreign field. Surely any sane consideration of the situation will compel such a union of Christian forces. Only where our vital Baptist principle would be compromised should we dare to break with any one who is Christ's disciple.

V. If we be asked what will be the inevitable reactions of such a policy upon our denominational life at home, we can confidently point to some of them, and others we cannot see must be left to the Spirit of God, whose leadings we shall follow with perfect safety if we are wise. There is no doubt that the policy herein advocated will compel

The Judson Centennial

us to strengthen to the utmost our denominational life at home. We shall be forced to this that we may more powerfully spread throughout the earth the great principle which justifies our denominational existence. This denominational development will take two forms: education and concentration.

1. We shall be compelled to educate our own people that they may thoroughly understand why they are Baptists. It is to be feared that many of them now rest upon what is superficial and secondary, rather than upon the great creative idea that Jesus brought, and which alone justifies us in remaining separate from other bodies of Christians. All other characteristics of our brotherhood are corollaries of our main principle. All efforts to raise money for foreign mission work should also lay great insistence upon our Baptist ideal as of the very essence of the Christian life, as worthy of spreading to the ends of the earth, and as justifying by its results all the outlay we can possibly make in its propagation. It should stir the heart of every intelligent Baptist to know that he carries within his own soul this spirit of kinship with humanity struggling throughout the world to realize all its possibilities in every region of life. It should stimulate every one of us to the free, unhesitating proclamation of our principles. We should preach at home the great truth that we are at one with the state in its effort to make every citizen intelligent, that we are sympathetic with the millions of toilers who are struggling for the recognition of the value of their own manhood and womanhood, that we stand for the right of every child to the normal life of a child because of the future manhood involved in the rights which belong to it. It should make us champions of all social movements that exalt personality and emphasize its worth. It should compel us above all others to be loyal to our governmental institutions which are built politically upon exactly the same foundation upon which our religious ideas rest. The door at home is open wide for a ministry to our own country which fits into all the movements which now agitate society. Have we the courage to proclaim and live our loyalty to our principle in our relation to all these movements at home?

It is because we are not strong enough Baptists that we are not sufficiently enthusiastic in our missionary work. Our Baptist ship of Zion too often has been stuck upon the shallows of ceremonies and ecclesiasticism rather than riding upon the great deep of our genuine Baptist ideal. We have not risen to our opportunity. We have been more concerned with ordinances that are beautiful and noble expressions of the great reality for which we stand than with the

The Judson Centennial

reality itself. We have not felt the supreme importance of spreading that reality to the ends of the earth. We need more than ever a denominational revival that shall make every Baptist exalt his own personality, and proclaim the worth of every human being in the heart of God. We seek the democratization of the world in religion, with all that it implies. Only this will produce adequate denominational enthusiasm. Only this will quicken our missionary interest. Every Baptist who can be led to appreciate his glorious privileges will wish for every human being either at home or abroad the same joys he has. As the basis of advance in our missionary enterprises lies this education of ourselves. Until we come to know that we have something worth spreading over all the earth we shall never worthily undertake its propagation. Let our leaders show our constituency that precisely what we stand for in religion is exactly what is taking place at home and in non-Christian lands through the advent and power of the social forces that are already working everywhere. Oh, the wonderful open door that God has made for us! We have nothing to undo, nothing to set aside in order to go through that door, if only our denominational leaders and teachers shall bring our own people to realize to its fulness the glory of the trust that God has placed in us.

2. We must also develop the thorough organization of our denominational energies. Our ideal prevents any authoritative articulation of our churches into Associations, State Conventions, and national organizations. At first sight this seems to be a disadvantage. Really it is a profound and unique advantage. No power could equal that which will come to us when we are of one mind and spirit as to our mission in the world, when underneath all personal variations of opinion, behind all the different types of thought and life that indeed must flourish under our exaltation of personality, there is the unifying ideal inherent in the exaltation of personality. We must bring together our churches under the spell of this vitality. We already have the framework of this organization. It needs to be vitalized from top to bottom. Nothing can vitalize it except the consciousness of our mission and of its necessity to the religious world. Life comes only from life. To this work we must solemnly dedicate ourselves. It will be slow, but we must have patience. It cannot be done in a day. All efforts to galvanize our great constituency into the semblance of life must be followed by reactions that must retard our progress. For victory in political realms it is possible to have organization that reaches every individual voter in our land. It is no less possible for our Baptist family, for the sake of the victory of

The Judson Centennial

its interpretation of the Christian life, that means vastly more for the world than any political conquest, to organize itself so that every individual Baptist may realize the meaning of his religious life to mankind and do his part in the enthronement of our Lord upon the earth. To this task we must set ourselves at once. No theory of church independence can be biblical or Christian that claims the right to ignore obligations of the most holy kind. Salvation is not isolation. It is service in union with all other saved persons.

This is my message. We have no seer to look into coming years and picture what the world shall become during our century. Yet all of us may be conscious of direction, and even see the goal more or less dimly, while the undulating and winding road thereto may be hidden. We know that mankind needs God, that the heavenly Father is seeking his own lost sons wherever they may be. We know that he seeks them through our efforts as well as in their own moral natures. We have tried to indicate some of the inspiring elements in the conditions that exist. The speaker cannot claim infallibility. He asks only the same privilege that he accords to any other Baptist, the right to state the facts as he sees them, and to indicate some ideals for our work that grow out of these facts. Only God knows the issues. On one thing we can all unite, the dedication of ourselves afresh to our Lord to find his will and obey it, the consecration of ourselves to the welfare of mankind in sympathy with our Master's life, and the life of love for the precious ideal of the divine life that has brought us into being as a brotherhood. Surely with such a spirit within us, God will lead us into richer fields of service for men, and enable us to bring a little nearer the great day for which we live if we are truly living, when there shall be enthroned in the personal lives of all men, and in their relations to one another, the glory of the Christ who loved us and gave himself for us.

IV

THE BURMAN CENTENNIAL

BY FRANK M. GOODCHILD, D. D.

My brief address is simply a report. The making of a report carries with it the privilege and almost the duty of being dry.

I am to report scenes as different from anything we are familiar with as the Orient is different from the Occident. By an appeal

The Judson Centennial

to your ears I am to seek to make you realize things which only the eye can take in. I am to try to bring to you here the atmosphere of a land ten thousand miles away and very foreign to ours; the atmosphere of an event which, though it is called a centennial, does not occur among men as often as once in a hundred years. To do this task aright one needs the magician's power to say, "Presto, change!" and have the lines of this building and the people assembled here fade out of sight, and the lines of buildings you never have seen and the brown faces of a strange people take their place. I am not a wizard, alas! and if I were I should need your sympathetic cooperation to enable me to work such a trick as I have described.

On the long journey we took before we reached Burma I often wondered what the celebration would be like. I thought of the two personalities whose exploits for God we were to celebrate. They were souls of noble mold. Nobody doubts their greatness now. I thought of their heroism in leaving home and friends and bright prospects in New England to go to an unknown people for Christ's sake. I thought of how they stepped out into the dark, and cut themselves off from support for the sake of obeying a simple command of Christ. I wondered how many people of culture would do that to-day. The common people make such heroic moral decisions still. These hands of mine have led down into the baptismal waters young men and women who knew that by that act they were shutting themselves out of their homes, and that they would, on account of it, be mourned as dead by their friends. But people of gentle birth and fine culture to-day are apt to feel that such exact obedience is quite unnecessary. But these two young people, a hundred years ago, felt the obligation to make conviction and action agree. Sailing on the Bay of Bengal, I entered into their experience, as far away from home and friends, on the ship *Caravan*, nearing Calcutta, they resolved upon straightforward obedience to Christ no matter what the consequence might be. And I asked myself what sort of a celebration such splendid people as that deserved.

I thought of the particular event we were to celebrate. It was a tremendous enterprise these young people undertook. They were not much more than children in years when they set out upon it—Adoniram Judson, slight of build and of boyish appearance, and Ann Hasseltine, a mere slip of a girl, but beautiful and good. He was not yet twenty-five years old, and she was about a year younger when they undertook the conquest of Burma for Christ. They felt the tremendousness of the task. Their hearts almost fainted at the



AMERICAN JUDSON PARTY AT RANGOON, BURMA



JUDSON CENTENNIAL CELEBRATION-MEETING IN CUSHING MEMORIAL
HALL, RANGOON

The Judson Centennial

outset. They had been so buffeted about by the cruel sea and by yet more cruel men, that when they reached Rangoon there seemed little life left in them. Mrs. Judson was so weak that she could not walk and had to be carried into the city. But they went heroically on none the less. And it was that heroic beginning of their work that people gathered from all parts of the world to celebrate in that city of Rangoon that was so dispiriting a sight when they first looked upon it. And I asked myself what sort of a celebration such an event as that deserved.

Our first sight of the people for whose salvation Judson yearned, and for whom he and the splendid women associated with him gave their lives, was when we landed at Rangoon, December 10, 1913, the very morning on which the anniversary exercises began. We were scheduled to be there at least one day in advance, but we were delayed at Singapore. The boat on which we were to sail had been taken off for repairs, and it looked as though we might miss entirely the celebration we had gone around the world to attend. Some of us are a bit old-fashioned, and are in the habit of indulging the sort of prayer the New Testament encourages, and so one evening we had a prayer-meeting in the hotel at Singapore, and the burden of some of the petitions was that some way might be devised by which we might reach Rangoon in time for the great meetings. That is a very simple sort of prayer. It is a prayer of the class that Prof. William James, in his "Varieties of Religious Experiences," characterized as of the "crassest petitional order." But it is a prayer that gives great peace to the heart, and it achieves great results as well. "There are more things in heaven and earth," Professor James, "than are dreamed of in your philosophy." At the time of our praying the prospects for reaching Rangoon in time were gloomy indeed. But the next day we learned that the steamship company had pressed into the passenger service a boat that had been given to freight traffic. The boat was well fitted up, and on it the run was quickly, safely, and comfortably made, and while the great audience in Cushing Hall was singing the opening hymn,

O God, our help in ages past,
Our hope for years to come,

the Judson party marched triumphantly down the aisle to the places reserved for them. We were at the very front of the room, but no one could resist the impulse to turn about and look at the vast throng. The place was crowded—the floor was full, the platform was full, the

The Judson Centennial

upper windows of the hall were filled with the heads of people who stood on the roof of the porch that runs about three sides of the building. It was a great sight. The native people were there in large numbers. Indeed the white faces were almost lost among the brown faces. They sat as our fathers used to sit, and as the old-fashioned Quakers still sit—the men on one side of the room and the women on the other. Among the Burmans the men wear the millinery. So the men's side was ablaze with brilliant silk turbans which they wore throughout the meeting as the women wear their hats among us. On the other side of the room were the women. Now, the Burman and the Karen women have a great deal of the quality which we call charm. And every woman in that hall had a little spray of white flowers tucked in her abundant, black, lustrous, carefully coiled hair. All of them, men and women alike, had silk skirts of bright, harmonious colors, drawn about them so that they were as tight as any hobble skirt you ever saw. It was an orgy of lovely hues, and we all felt that it was well worth going around the world to see.

I do not know that I ever saw so many bright, happy faces in a Baptist congregation before. It was very different in that element of joyousness from the congregations that confront preachers in America on Sundays. We Americans are a much burdened people. We are so eager to get on that we spoil life's quality. If we have no trouble to-day we borrow some from the future, and so we are always burdened and anxious. But the Burmans are a light-hearted people. There is perhaps no country in the world where the art of rejoicing is so highly developed. The Burmans have none of those subtleties in their nature that make the Hindus so serious and gloomy in countenance. They are an easy-going and hopeful people. Their faces are round and happy, their noses short and pudgy, like a child's nose. They frequently spoke of the long noses of the American visitors. They love pleasure. They are eager for a laugh. They are so gay and lively and so full of bright wit that they have been called the Irish of the East. All this made them a very attractive-looking congregation, and assured the speakers that their auditors would be responsive and appreciative.

The walls of the hall were adorned with the names of the missionaries who had toiled in Burma up to the time of Judson's death. Many of them are as familiar to us as our own names. There were mottoes on the walls. Judson's confidence that Burma, the land of rubies, would at last yield to Christ was emblazoned there in the

The Judson Centennial

sentence, "A ruby shall glow in our Saviour's crown." The source of Judson's confidence was held up before us in Judson's own reply when he was asked what the prospects were. He said, "The prospects are as bright as the promises of God." And there on the wall, near the platform, that great word of faith confronted us all through the meetings.

Six times in two days great congregations gathered in Cushing Hall. The first meeting on both days began at eight o'clock in the morning, and those who came late got no seat. The last meeting closed at ten o'clock at night. And all the time in between was so crowded with appointments that we knew what it was not to have time, "no, not so much as to eat." Many a time in those days I reflected that while it may be true that we cannot hustle the East, yet we could not deny that the East knew how to hustle us.

The program of those days was most diversified. There were greetings from many lands, from our own missionaries, and from missionaries of numerous other missionary societies. There were great speeches. There were outbursts of song that made the hall seem like a little bit of heaven, and in the great volume of praise that went up to God all used the same tune, but every man spoke his own tongue. There were meetings for prayer, and no one ever was more fluent or more fervent in prayer than some of the native Christians. On the last night there was a concert in which several of the native choirs sang to the delight of all, and in the applause which followed each number were mingled such stamping of feet and such shrill whistling from the upper windows as made one think he was in a Bowery music-hall, and suggested that Young Burma and Young America are close relatives.

There were notable people in attendance, not only eminent Baptists from America, not only missionaries whose names are known all over the world, but dignitaries of state as well. The Director of Public Education in Burma expressed the government's obligation for our educational work. The lieutenant-governor of the province, the L. G., as everybody calls him, the highest official in the country, presided at one of the sessions, and emphasized the debt of gratitude that Burma owes America. Not less notable was the presence of five aged women, the children of former missionaries, who remembered Adoniram Judson and gave recollections of him. A letter of congratulation was read from the American Secretary of State. A cable message was received from President Wilson. And at no time during the meetings was the feeling more intense than when the cabled

The Judson Centennial

greetings of Dr. Edward Judson were read. The affection manifested for Adoniram Judson was so intense and so demonstrative that had either of his sons been present there would have been some danger of his being hugged to death.

The addresses from the platform were notable. Doctor Mabie pleaded with splendid fervor for those truths which are fundamental to our denomination—the sacredness of the individual, the necessity of a personal experience of God's grace, and the reality of the atonement, and he declared that "this is no time for Baptists to abdicate scriptural positions." Our missionaries pleaded earnestly for an extension of our work in Burma, and lamented that we have opened but two new stations in Burma in twenty-five years, and that we have now only two more missionaries in that land than we had a quarter of a century ago. Miss Fredrickson made a plea for education, but emphasized the need of "an intense evangelism," saying, "We missionaries mean by an intense effort an effort that is broadly extensive." And Mr. Phinney, in presenting the needs of Burma, declared that we are justified in believing that an intensive policy does not mean the closing of a part of the field to add to the forces of other parts, which would be like cutting off a man's sleeves to lengthen his trousers on account of his growth. But why should I quote more from these addresses? Are they not all of them published in the book on "The Judson Centennial," the first book ever set on a linotype machine in Burma, which has been issued by our own Mission Press?

And so for a month throughout the great length of Burma the meetings continued, first in Rangoon, then at Moulmein, then at Mandalay; as far north as Bhamo, and then back through many intermediate stations to Bassein in the south, Bhamo and Bassein being about as far apart as New York and Chicago. At Moulmein there were not only some who remembered Adoniram Judson, but there were two old ladies who were baptized by him. Two of them were present on the platform. From Moulmein and Mandalay side trips were made to spots made sacred by Judson's toil and sufferings. At Ava a bamboo tabernacle covered with grass and canvas was erected on the site of the prison where Judson suffered for eleven months in fetters in almost daily expectation of death. During the exercises there all of us sat on mats spread upon the ground. On that holy spot, by the gift of Doctor Sanders, a rest-house for travelers, a well, and a memorial shaft are to be erected. At Aungbinle there were similar services, but in a substantial chapel that has been erected on

The Judson Centennial

the old prison site. At both these places the heathen natives stood in great numbers watching.

It was our rare privilege to walk over the road from Ava to Amarapura, over which Judson walked when he was transferred from one prison to another. It was hot and dusty in December when we went over it. Judson staggered over it in the blistering heat of May, and he was bareheaded, his feet were bleeding, he was bound with a rope to a fellow prisoner, and he was under a driver's lash. To go over that road over which Judson trudged in suffering is comparable only to walking over the Appian Way, where Paul walked in fetters that he might preach the gospel in Rome, or it was like treading in holy pilgrimage the Via Dolorosa, over which Christ went to Calvary.

We stood at Amherst too, where at last Ann Hasseltine—Saint Ann Hasseltine—broke down under the strain. By her grave we stood with heads uncovered. No eyes were dry that day. We tried to sing, but there was more sobbing than singing. Then each member of the company cast a flower on the grave and all stood in silence. And in that silence I could hear my heart crying out, "O Burma, Burma, Burma, much toiled for, much prayed for, much suffered for, how long wilt thou resist the invitations of grace?"

Many times I wished that Judson and his wife might have foreseen how the beginning of their work would be celebrated, and how great the harvest would be from the seed they sowed. It would greatly have relieved that most depressing night when first they saw Rangoon; it would have strengthened him for the tortures he endured, and her for the many afflictions wherewith she was afflicted, and both of them for the protracted separation they suffered. But having no such vision, these missionary pioneers of ours toiled on with never-failing faithfulness as though they could see the final victory from the beginning.

As we went about from place to place endeared to us by what the Judsons did and suffered, and as we shared in the jubilant celebrations everywhere, I could not help thinking how appropriate to Burma were the words that Abraham Lincoln spoke at Gettysburg when he said, "The world will little note nor long remember what we say here, but it never can forget what they did here." And the only celebration of the Judsons' doings that is much worth while is that we shall resolve to finish the work in Burma which they so heroically began, and for which in wearing out their lives they "gave the last full measure of devotion," and that we thus

The Judson Centennial

determine that those great souls shall not have died in vain. And we might well supplement that by resolving before God to make perpetual in lower New York the work which Dr. Edward Judson has so well begun as a memorial to his father. Those who have given their lives for Burma exhort us as Sarah Boardman Judson exhorted her husband when he was about to leave her to resume his work for the people he loved. You remember she said in that great swan-song of hers:

Then gird thine armor on, love,
Nor faint thou by the way
Till Boodh shall fall and Burma's sons
Shall own Messiah's sway.

V

ONE HUNDRED YEARS OF BAPTIST MISSIONARY HISTORY

BY NATHAN E. WOOD, D. D.

*Fathers and Brethren of the American Baptist Foreign Mission
Society:*

I undertake the task which you have set me this day with humility and trembling. The century now gone has created a new and most marvelous chapter of the Acts of the Apostles, and I, who am asked to portray it, am no inspired Luke. The chapter is as luminous with the presence and the mighty power of God as he has moved among the churches and the nations, as are those earlier chapters of the nascent church which began at Pentecost. Judson is no less an apostle than Paul, and the sweep of movement and the stamp of conquest are no less characteristic of the church of the last century than of the years when the gospel swept like a rushing flame through the great Roman Empire. The gospel was new then and novel. It is old now and tested. Men first sneered, then wondered, then worshiped. The pagan empire of the Cæsars tottered to its fall, undermined by the Nazarene. Modern empires are lifting their faces scarred and seamed by war, lust, and greed, to see if perchance they may in some way become fair and beautiful under the transforming divine life which is the only health of the world. The evident directing and regenerating power of God, under which we have wrought for a century, is so clearly prophetic of final triumph, that I feel like asking you here and now in his presence to say with me: "Holy, holy, holy, Lord God

The Judson Centennial

Almighty, which was, and is, and is to come, we give thee thanks, because thou hast taken to thee thy great power and hast reigned."

During all the century, our church has had steadily at the heart of it the life of our Lord Jesus Christ. It has not wavered in its absolute allegiance to his lordship over all. He has been our "King of kings and Lord of lords." The impulse from his command to go into all the world and preach the gospel to every creature has come from our personal love for him, and we cherish no doubt of his final victory.

Our realization of our great task and the application of our energies to it have been modified more or less by our environment. National and world life have undergone wide transmutations. This land of the home of American Baptists has thrilled again and again with changes, struggles, and movements. We have shared in the national life, and it has affected our methods of Christian service and the extent of our self-devotement to world-wide missions.

Historically the century may be divided into three characteristic epochs, each of which has in its own way affected our work. The first epoch, from 1814-1854, a period of forty years, was one of commercial and moral reconstruction and development after the war of the Revolution. That struggle left an unhappy crop of immoralities, restless ambitions, and mocking hostilities to religion, such as one might expect after so protracted and chaotic a strife. French infidelity in the last quarter of the eighteenth century had a brilliant reign in the new United States. Our close alliance with France gave it vogue. It was fashionable in the drawing-rooms of cities, congenial in villages and towns, and discussed and cherished in rural communities. It condoned the moral chaos of the time and gave men the excuse which they desired for lax conduct and irreligious thought. The *bon mots* of Thomas Jefferson, Benjamin Franklin, and a host of small imitators, who were hostile to Christianity, were passed from lip to lip with delighted approval. Voltaire, Rousseau, and the French encyclopedists furnished the favorite literature of the time. The French Revolution and the Napoleonic wars sent floods of demoralizing life to the New World. Jests at the Christian religion, sneers at morality, indifference toward churches, and open hostility to high standards of Christian living, were more universal than at any other period of the century. The war of 1812 only added impetus to this evil tendency. Spiritual religion was not only at a low ebb in nearly all our churches, but in nearly all quarters was decidedly unpopular. But it happened again as in the period before our Lord

The Judson Centennial

came, when the ancient world seemed at the lowest ebb of evil life, and the future of godliness at its darkest, that God broke in upon an almost hopeless world and gave us the birth of his only-begotten Son.

So now at this ebb-tide in our own beloved land, three great movements inspired of God sprang up which were destined to arrest moral and religious decay, and set the church in a triumphant march of life. The first was the establishment of Sunday-schools for the Christian training of the young. The second was the rebirth of the great commission in the hearts of a group of godly souls; and the third was the powerful revivals of religion which swept over the land under the preaching of Jacob Knapp and Charles G. Finney. These three great movements seemed almost like a reincarnation of our Lord in our modern life.

The second great epoch was that of the Civil War, from 1854-1882, a period of 28 years. It was a time of picturesque and wide-spread agitations, of fierce political feelings, and the distractions of the national mind were very great. The Civil War left in its train a wide-spread laxness of morals and a lowered standard of Christian living. The brutalizing effects of war were inevitable. Slavery had debauched whole sections of our country. Gigantic evils had a cancerous growth. The saving elements were the great revival of 1857, the vast volume of prayer which was poured out of agonized hearts to God in behalf of the loved ones who composed the great contending armies, the abolition of human slavery, and the establishment of the Union. This period was marked by the emergence into view of great ethical movements, and its strength was largely spent in grappling with slavery, intemperance, and other social evils. A great variety of philanthropies sprang into existence. The prevailing emphasis was on ethics rather than on evangelism.

The third great epoch was the industrial development, from 1882-1914, a period of 32 years. The rise and development of vast industries and the accumulation of vast fortunes have been its characteristics. Great monopolies have cast an overshadow, and organized labor interests have been in restless opposition. The dominant note has been materialistic. The saving elements in this period have been the wide and penetrating revivals under the labors of Moody, Earle, and our other modern masters of evangelistic preaching, the extensive spread of Christian Endeavor, and other forms of training Christian young people, the wonderful development of Christian education, the almost fabulous gifts to charities, and the great kindling of missionary zeal, consecration, and service.

The Judson Centennial

Through all these periods the great missionary movement has been affected by the engrossing national issues, and its ebbs and floods can be clearly portrayed only in connection with a comprehensive study of our national historical environment. The Spirit of God has indeed been the dynamic, and the saving of men's souls the initial motive in the church, but the extent of our activities and the methods of our work have been greatly influenced by the social and political movements among which we have lived.

One hundred years ago our fathers preached an elemental gospel to elemental men. The complexities of modern civilization had not yet arrived. The men of this New World were struggling with great forests, rivers, and areas of wilderness, and were seeking to subdue the physical resources of a giant continent. Such a struggle is always primeval in its characteristics. Life is primitive. Problems are simple. The task is not very complex. The progress of the century has changed all this. The new sociology unknown a hundred years ago looms large to-day. The multiform activities of philanthropy, of great and small hospitals, of college settlements, of scientific sanitation among the poor, of public playgrounds, of public health, of the arrest of contagious diseases, of prison reforms, of the treatment of criminals, of juvenile courts for young offenders, of supervision of food supplies, of better tenements, of pure water for cities, of public amusements, of public instruction in ethics, and in almost every other domain of human interest; of temperance, of suffrage, of trusts, of museums, libraries, and art galleries—these, and many other manifestations of our social life attest that at the end of the century the Christian community is attent upon the physical, moral, and cultural well-being of the whole community in a manner not at all conceived of at the beginning.

The critical study of social government has proceeded apace and almost all the older theories of the relation of man to it have undergone revolution and change. The principles of Christian socialism have become exceedingly pervasive. The walls of caste and of privilege are breaking down. The church, which in the older time sought only to bring spiritual regeneration to the individual man and to set him in the way to enter heaven, has been led through its own social activities to minister to the same individual on the physical and intellectual sides of his life while he is still a resident in human society. The church has been in real danger of making reforms its major message. The gospel of amelioration often seems to crowd out the gospel of regeneration. The busy social activities of our time

The Judson Centennial

have been so engrossing, and the call of society so clamant, that we have been in imminent danger of forgetting the central message of Christ's gospel, that men must be born again. A new heart is of incomparably more value than a new coat. The foreign missionaries who have been grappling with elemental human nature in heathenism have found that only a gospel of regeneration will meet the need of heathen men. Hence their preaching has been simple, vivid, apostolic. The foreign missionary finds his experience a reproduction of that portrayed in the Acts of the Apostles, which is the only true campaign text-book for all the ages. He has been continually coming back to the home churches, to tell the plain story of his work, of how he found men in the grossest sin, of how he brought them the old story of Christ's salvation for their souls, and of how they became transformed under the regenerating power of God. It was the story of simple, direct, fervid action.

Always the beginnings of Christianity, where Christianity has not yet produced civilization, reveal what are the essential elements of the gospel. Our missionaries have often brought us back from theological vagaries, from resultless activities, and clever new gospels, to the simplicity of Christ's gospel. They have powerfully aided us from getting bewildered and deceived in the maze of modern life, and from forgetting that Jesus Christ is the only Saviour of lost men. The reflex influence of our missions on the home churches has not been among the least valuable results of the one hundred years of foreign mission enterprise. The transformations at home almost parallel the transformations abroad. No story of the century which does not depict something of the miracles of divine working here, as well as the miracles of grace there, will be wholly adequate.

The beginnings of the foreign missionary work of American Baptists have often been portrayed. In 1812, the Rev. Adoniram Judson and the Rev. Luther Rice, together with three other young Congregational ministers, were sent to the far East by the newly organized Board of Commissioners for Foreign Missions. On the long voyage of months, Mr. Judson, aware that he was to meet the English Baptist missionaries, began the careful study of baptism as described in the New Testament, and finally became persuaded of the scripturalness of the Baptist practice. He was baptized September 6, 1812, in the Baptist chapel in Calcutta, by William Ward. Soon after, Mr. Rice followed his example. Naturally, they severed their connections with the Congregational Board and found themselves in a heathen country without support. They wrote to Rev. Dr. Thomas Baldwin, of

The Judson Centennial

Boston, and to Rev. Dr. Lucius Bolles, of Salem, appealing to the Baptists in America for help. "Alone, in this foreign heathen land," wrote Judson, "I make my appeal to those whom, with their permission, I will call *my Baptist brethren* of the United States." These letters stirred Baptist hearts deeply. They came like the call of a trumpet to action. Interest became wide-spread. Eleven States and the District of Columbia sent delegates to a meeting appointed for May 18, 1814, in Philadelphia. Thirty-three delegates met, and after three days of prayer and discussion, formed "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions."

This was the first united effort of the Baptists of the New World to spread the gospel throughout the nations. Dr. Richard Furman, of South Carolina, was chosen president, and Dr. Thomas Baldwin, of Massachusetts, was chosen secretary. Massachusetts and South Carolina were for once united. Baptists were a feeble folk. They did not number more than seventy thousand in the region which has become the territory of the Northern Baptist Convention. They had grown up in the midst of persecution, and social and ecclesiastical ostracism. They had been "the speckled bird among the birds of the forest." They now banded themselves together for the accomplishment of a sublime purpose, and it is difficult to say whether the blessings which were poured into their own churches were not greater than those which they so lovingly poured into the darkness of a heathen world.

Adoniram Judson, our great modern missionary apostle, was singularly fitted to be the leader in such a movement. He was keen of intellect, fine in scholarship, immovable in purpose, simple and humble in spirit, wholly consecrated to his great task, and with a confidence in God which was childlike and unshakable. His undaunted courage in the presence of seemingly insuperable obstacles, his steady attack upon the impossible, his resistless leadership in presenting the gospel to heathen people, his quiet unconquerability, and his modest bearing, were just such qualities as were needed in such a time and for such an enterprise. His scholarly mastery of the Burman tongue gave him access to the people. His Burman Bible and Burman dictionary were so accurately accomplished that they remain at the end of almost a century of use the great masterpieces of the Burman language. They have done for the Burman what Luther did for the German, and Shakespeare for the English peoples. His work as initiator of our foreign work was incomparably wise. His heroic sufferings commanded the tears and the admiration of the civilized world. His

The Judson Centennial

great good sense, used by the Spirit of God, blazed paths of missionary methods along which after a hundred years of experience we are still walking confidently.

The gifts of the first year were about \$1,239. They were the widow's two mites. The first ten years brought only \$73,000. But once in the first half-century did the offerings reach \$100,000 in any year, and strangely that was in the year of the great financial panic, 1857. The difficulties were very great. The churches at home were weak and small. Communication between the seaboard and the frontier was slow and uncertain. The whole country was wrestling with the varied problems of the conquest of the physical resources of the New World. The new settlements must provide themselves with certain necessities before they could respond to the appeal for an unknown heathen world far across the seas. They must build roads, bridges, homes, school and meeting-houses, in their own communities. The money of the people was immediately absorbed in meeting these primitive needs. It is not strange that so little money was contributed. It was heroic work to gather as much as was gathered.

Moreover the rift between North and South was already widening. Sectional jealousies were continually coming to the fore in religious assemblies to the great detriment of missionary work. Time and energy were spent in heated discussion which were not germane to preaching the gospel to the heathen world. Isolation in distance, sectionalism in feeling, and engrossing controversies over minor theological issues, all contributed to prevent unity of effort and an undivided front in denominational action. While there were undoubtedly giants in those days, they certainly confronted giant tasks. It was a primeval time in missions and primeval forces were at work in opposition. If God had not been in the work, our fathers, great as they were, could never have begun and carried forward so vast an undertaking.

Early in the enterprise attention was diverted from foreign work to the North American Indians. In 1826, twelve years from the organization, there were but nine missionaries in Burma, while there were sixteen among the tribes of the Pottawatomies, Ottawas, Cherokees, Choctaws, Creeks, Delawares, and Shawnees. All these seemed to our fathers a field for legitimate foreign missions. This work was prosecuted with earnestness for thirty-two years and the results abide to this day.

A second and more serious diversion of interest, which led to embarrassment and much heartburning, was the attempt to found a

The Judson Centennial

theological and collegiate school. Theological education was somewhat lightly esteemed among Baptists in 1814. No schools had yet been established among us for this kind of service. When Rev. Luther Rice returned to this country from the foreign field, he began at once an eager missionary propaganda, traveling on horseback over the North and the South, and everywhere arousing missionary enthusiasm. Indeed, he was a prime factor in stirring Baptists to the point of organization in 1814. Then he redoubled his efforts and went everywhere, a tireless and flaming evangel of world-wide work. He became deeply concerned with the lack of opportunity for training students for the Christian ministry at home and abroad. His ardor, his efforts, and his self-sacrificing zeal finally led the Convention at its first triennial session in 1817 to agree to the founding of such a school in Washington City, where it might be supported equally by the North and the South. Columbian University came into being under the care of the Foreign Missionary Society. Its career was troubled. It diverted attention from foreign work. Funds which were sorely needed in Burma were used in Washington. Friends of foreign missions and of home education did not see eye to eye. The whole impulse to preach the gospel to the heathen world greatly slackened. It was a case of divided councils and aims.

Finally, in 1826, after a protracted discussion, which lasted twelve days, the Convention by a heroic effort cast off the University and concentrated on its original work. One of the immediate results of the enthusiastic advocacy of theological education by Luther Rice was the founding of theological schools in Hamilton, New York, in 1819, and in Newton, Massachusetts, in 1825. It was not until 1846 that the mission to the North American Indians was entrusted to other hands and the Society finally concentrated on what has been its one stupendous task from that day to this, the conversion of the world through the preaching of the gospel among foreign nations.

In 1826 the finances of the Convention were at a very low ebb, and many brethren lost heart. The enterprise was facing what seemed insurmountable obstacles at home and abroad. At this crisis, the Baptists of Boston and of Massachusetts offered to assume the care of maintenance, and the headquarters were removed to Boston, where they have remained to this day. God honored the sublime courage and faith of our Boston Baptist fathers, for while the Society has sometimes been perplexed in its work, it has never stopped, and please God it never will, until all the kingdoms of the world have become the kingdom of our Lord and his Christ.

The Judson Centennial

Doctor Judson baptized the first Burman convert after seven years of almost unparalleled toil and suffering. The number of Burman converts has never been large in all the years since. There are, indeed, vigorous Burman churches and the leaven of the gospel has permeated Burman life. But the greatest triumphs of Christianity in Burma have been among the Karens. This work has been second in magnitude and extent to no other work of all our missions. The Karens have come by hundreds where Burmans have come by tens. The Karen missionary work has been one of the wonders of modern Christian missions. It was in 1827 that this work was established by the immortal George Dana Boardman. The first convert, Ko Thah Bya, who like Philemon was a slave, was baptized in 1828, and afterward by his self-denying devotion, his zeal and his usefulness, became known as the great Karen apostle. Young Boardman was the first of our missionaries to penetrate into the interior of heathendom. He endured incredible hardships and passed miraculously through the greatest dangers. His frail body was no match for his dauntless spirit. He was a high-hearted soldier of the Cross. He lived only long enough to see, with his dying eyes, another lead into the baptismal pool converts enough to form the first Karen church of Tavoy. Then, under the shadow of the hills and in the full light of God, he rested from his toils.

The Karen mission has been singularly fortunate in the quality of its great missionaries. They have been men of keen sagacity and of heroic stature. The Masons, the Wades, the Vintons, the Abbots, the Thomases, the Kincaids, the Carpenters, the Cushings, and a host of others present as fine a company of Christian Great-hearts as the world ever saw. Among the Karens the principles of a native self-supporting church have had their finest illustration. Their independence, their reliance on themselves to build schools and churches, their eagerness for education, and their home missionary zeal, have made them an example and an inspiration to all missions in every part of the world. The work in Burma has been the joy of all Baptists. The great college in Rangoon, the fine theological seminary at Insein for Burmans and Karens, the splendid schools for boys and girls, the noble company of men and women, the pervasive influence of the mission, and the many thousands of native Christians furnish a record of missionary victory for which American Baptists may well thank God in this centennial year.

The Mission Press, established in 1830, has been a powerful assistance to the preached word throughout Burma. It has continued



ENGLISH BAPTIST CHURCH AT MOULMEIN



FRANJIPANI TREE PLANTED BY JUDSON

The Judson Centennial

with accelerating power to scatter the white leaves of the gospel throughout the whole land. Bibles or parts of the Bible in all the polyglot tongues of Burma, Assam, and Siam are daily pouring forth from its busy rooms.

No tongue can narrate all the hairbreadth escapes, the fierce jungle fevers, the mingling with wild and murderous savages, the hungers and thirsts, the dreary jungles steaming with Oriental heat, the dangers on plains, mountains, and rivers, the oppositions of malignant rulers, the foul prisons, the oftentimes disheartening slowness of converts, through which these noble, tireless, missionary souls kept on, struggling, fainting, living, dying, but always inspired by the loving smile of the divine Lord. They and their compeers were men of whom the world was not worthy.

It was in 1832, 1834, and 1836 that France, Germany, and Greece, through a variety of providential events, made appeal to our Society. The new question of whether it would divide its attention between the European and the heathen world must have answer. "The field was indeed the world," but the Orient seemed more needy than the Occident. Again a providential event solved the problem. In 1834, Barnas Sears, a Baptist young man from Massachusetts, went as a theological student to Germany. In Hamburg he found a company of seven Christian believers who were meeting together in secret because of the fear of persecution. They, like Judson, found themselves Baptists through their own study of the New Testament. They knew no Baptists. The coming of Sears was like the coming of Peter to Cornelius. At their request the young Massachusetts preacher baptized them at midnight in the river Elbe "under the friendly light of the stars."

The seven had among them a man of great mold, Johann G. Oncken, who became their pastor, their leader, and finally the great German Baptist apostle. Through his ceaseless toil, and in spite of many and severe persecutions, the little band of seven had increased in fifteen years to thirty churches and 2,800 members. All the power of Prussian intolerance could not stay the spread of the word of God. Now, at the end of eighty years, they have grown to two hundred and forty churches and 50,000 members. They have their own fine theological school at Hamburg, their own flourishing publication society at Cassel, their own Home Mission Society, and are the perennial fount of an eager, direct evangelization right in the heart of Europe. Directly or indirectly they have spread the gospel all through Sweden, Norway, Denmark, and Finland, on the north;

The Judson Centennial

to the Baltic provinces, Poland, and Russia, on the east; to Austria, Bohemia, and Hungary, on the south; and thence to all southeastern Europe.

German colporters seem to have scattered the gospel news in a quiet way through sections of Denmark, Norway, and Sweden some years before any direct effort was made to establish Baptist churches. F. O. Nilsson, a Swedish sailor converted in New York City, was the first avowed Baptist preacher in his native land. He planted the gospel amidst cruel persecutions. The first church was organized in 1848. It was through the labors of Rev. Andreas Wiborg that Baptist principles were spread far and wide among Scandinavian peoples, and in spite of ceaseless persecutions were accepted. Believers were multiplied. Baptists have become a power to be reckoned with by both Church and State. They have increased from the one lone believer baptized by Oncken in Hamburg in 1847 to 55,000 in 1914. They are a folk loyal to the word of God. The Swedish Baptist Seminary in Stockholm, under the faithful care of Dr. K. O. Broady, has sent out during the last forty-eight years a host of finely trained teachers, pastors, and evangelists. It has been a home of warm evangelical truth and a very large factor in the wonderful growth of our work among all Scandinavian peoples. It has proved a blessing to our own land through the splendid company of Christian preachers who have emigrated to these shores with their own folk, and whose labors have resulted in the establishment of very many churches among our Scandinavian-American fellow citizens. The seven believers baptized at midnight in Hamburg in 1834, after these eighty years, have increased to more than two thousand churches and a quarter of a million of members. "The kingdom of heaven is like unto a grain of mustard-seed, which a man took and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof."

Our first quarter-century showed missionary work hopefully prosecuted in Burma, Assam, China, West Africa, France, Germany, Greece, and among the North American Indians. The world of our first survey was the heathen world, but quickly our fathers got the full vision of the Lord's command and sought to go into all the world. The missionary impulse which wrought so powerfully toward heathen evangelization began to turn with equal energy toward the Christian reclamation of the home field.

In 1824 the American Baptist Publication Society was organized

The Judson Centennial

to do its beneficent work through the printed page and through the Sunday-school.

In 1832 the American Baptist Home Mission Society began its course of nation-wide evangelism, to the frontiers, the new towns and cities, and now also to the older cities of our country. When the missionary impulse begins to send forth its life-giving streams, they must of necessity spread until all in every quarter of the globe who need healing and health, such as only the gospel can give, shall be blessed by the waters of the glorious redemption which flow out of the heart of God.

The years from 1835 to 1845 were critical and such as try the hearts of the stoutest Christian saints. There was lack of money. Few men volunteered to go as foreign missionaries. The early enthusiasm of many had waned. Men failed to redeem their pledges. Brethren became alienated. Heated debates took the place of prayer and harmonious action. Division of councils became acute. The North and the South could not see eye to eye. The air was full of strife. The ominous shadows of 1860 were already foregathering. Our brethren of the South finally seceded from the Society in 1845. Slavery and freedom could not be true yokefellows. The old Triennial Convention ceased to be. The American Baptist Missionary Union took its place.

The society, depleted in membership, was also burdened with a great debt. The work of evangelization among the North American Indians, which had been prosecuted for twenty-five years, was given over to other hands. Retrenchment and retreat, sinister words for the church of Christ, were beginning to go hand in hand everywhere. The whole foreign mission movement from the standpoint of human wisdom seemed on the verge of collapse. The days were dark. "And when neither sun nor stars shone on us for many days and no small tempest lay on us, all hope that we should be saved" seemed almost gone. Our fathers were, indeed, called to walk by faith. At the extremity of the crisis, God raised up that valiant Baptist Great-heart, Edward Bright. He became the Moses who, with unconquerable faith, tireless energy, and God-given wisdom, led us out of our wilderness. Men and money began to come out of their hiding-places. Hope sat once more at our council-boards. The "forward march" of our Baptist missionary evangel was called. Victory had come.

The Telugu mission in India was begun in 1835, and in 1840 the first Telugu convert was baptized. Years intervened before many

The Judson Centennial

were added. The prospects of success were so forbidding that it was urged again and again that the mission be abandoned. Ten years of arduous toil had brought little encouragement, and in 1845 the question before the Union was, "Shall the mission be abandoned?" In the course of the strenuous debate Doctor Judson, then home on furlough, unhesitatingly urged its continuance. With melting eloquence he said: "I would cheerfully, at my age, cross the Bay of Bengal and learn a new language, rather than lift up my hand for the abandonment of the work." They were characteristic words. It was determined to send Rev. Lyman Jewett to reenforce the mission. Three years more passed in similar fruitless toil, until again the question became more urgent, "Shall the mission be abandoned?" It was at Albany at the meeting of the Union in 1853 that the crisis came. In the course of the high debate, one of the speakers spoke of it as the "lone star," the only mission work of ours on the western shore of the Bay of Bengal. The quick imagination of our own Dr. S. F. Smith caught the symbol, and the next day in the assembly was read his poem, "The Lone Star," written over night.

Shine on, "Lone Star"! thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night,
Shine on and bless the pilgrim's eye.

Shine on, "Lone Star"! the day draws near
When none shall shine more fair than thou:
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star"! till earth redeemed,
In dust shall bid its idols fall,
And thousands, where thy radiance beamed,
Shall crown the Saviour Lord of all.

Amid tears, prayers, and applause the question was decided.

Once again, however, but for the last time, the question arose nine years later, in 1862. That great secretary-prophet, Jonah G. Warren, persuaded the Union to await the coming of Mr. Jewett before making its decision. When Mr. Jewett arrived, that gentle but heroic man quietly said to the waiting assembly, "I will never give up the Telugus. I will go back alone to live and die among them." "Well, brother," said Doctor Warren, "if you are resolved to return, we must send some one with you to bury you. You certainly ought to have Christian burial in that heathen land." The Union decided

The Judson Centennial

to send John E. Clough back with him. He was a man of apostolic gifts. He was simple, tireless, fatherly, and of boundless faith. He began almost at once to reap after the long seed-sowing. It had been twenty-five years since the first convert, and the number added besides had been small indeed. But now they began to be added by scores, then by hundreds, then by thousands. On that memorable day, July 3, 1878, Pentecost was repeated, when 2,222 converts were baptized at Ongole in a day, and in three months ten thousand were added.

The church formed January 1, 1867, with eight members, seventeen years later numbered nearly twenty-five thousand. The work among the Telugus in India and Burma has been one of the arresting miracles of modern missions. It has developed a system of education. It maintains its own prosperous theological school. It has a host of trained native preachers. It has shown that one of the lowest castes of people, under the redeeming power of the gospel, can bring forth men and women of intellect, character, and power, the equal of any in India. Through these humble Telugus the gospel is setting all India, caste-bound as it is, in a ferment, and the chains which have bound her people in a hopeless slavery for a thousand years are breaking, and the captives are finding the glorious liberty which is in Christ Jesus our Lord.

"And what shall I more say! for the time would fail me to tell of" China, that huge giant which has awaked at last out of centuries of sleep! Who does not yet hear those more than mortal appeals from the eloquent and now sainted Ashmore! What a service the Goddards, the Deans, the Ashmores, and their sacred company have done for the great people who are just now blinking their eyes at the light of Christ breaking in on them on every side! Of Assam and its glorious company of missionaries with their dream of penetrating China from Assamese soil! Of the Bronsons, the Clarks, and a host of others, and of that wonderful work of God among the Garo Hills! Of that fine company of our brethren who have given their lives to Japan, that new empire born in a day! Of our latest fields, which we do not yet know whether to call home or foreign missions, and their wonders of divine grace, the Philippine Islands! Our God is indeed a wonder-working God. The light begins to break o'er all the world.

In 1853 the Union sent out a deputation to visit the mission stations. They reported, after a protracted visitation, that every station ought to have at least one experienced missionary, and that

The Judson Centennial

"Oral preaching is the divinely appointed and divinely honored mode of evangelization, to which all others should be made subservient, the preaching the gospel in living words, from living lips." They urge the development of a native ministry and deplore the fact that out of one hundred and thirty such men only eleven have been allowed to be ordained. They declare that there is no warrant for withholding ordination from such men and thus keeping them always in leading strings; that such a course is a departure from the simplicity of the New Testament and from the practice of the home churches. They declare that schools must always be subordinated to the work of preaching the gospel to the adult population and can never be made a substitute for it. They lay down the principle that schools are not a preparation for Christianity but that Christianity is the true preparation for schools. They urge the wide and free use of the mission press.

These findings of this deputation may well be considered as the charter of principles under which our foreign mission work has been carried forward to this day. There have been temporary departures here and there, but we have never gotten very far away from these great highways of missionary policies. Our greatest successes have always been through the foolishness of preaching the gospel of a redeeming Christ. Any departure toward the putting of education in the place of evangelization will only bring us failure and shame.

The jubilee year, in 1864, was marked by the largest gifts which the Union had yet received in any one year, \$135,000. A jubilee fund of \$50,000 was raised for advance work. The members in our missions had risen to 35,000 in the first half-century of work, and the foreign secretary prophesied that at the end of a century they would have become hundreds of thousands. The prophecy has come true, for there are now enrolled in the churches fostered by this Society more than four hundred thousand believers.

Fifty years ago the Union passed this resolution offered by Edward Bright: "*Resolved*, That at the end of this first fifty years of our American Baptist Missionary operation, this Missionary Union gives it as their deliberate opinion that American Baptists have no reason to be ashamed of their principles, their ministry, their membership, or their work; and that in view of the fruits of the past and the promise of the future, they have every reason to stand by their principles with new firmness and new hope." It is the call of the trumpet, and might well be sounded again by us at this centennial hour in this goodly town of Boston and in the midst of our great tasks.

The Judson Centennial

At the opening of the last half-century the missionary force on the field had fallen to fewer than eighty, but in the next thirteen years one hundred and thirty-four new missionaries were sent out. That epoch-making Christian statesman, John N. Murdoch, began his career as secretary in 1866. The work went on by leaps and bounds. New stations were opened. Old stations were reinforced. Schools were strengthened and the missionary enterprise prospered. This enlargement finally issued in what seemed a crushing debt. There are many still among us who remember the memorable meeting in Providence, in 1877, when God gave a Red Sea deliverance. The debt was raised. The work did not slacken. Once again the Union faced a formidable debt in 1886, but again it was providentially lifted. This opened the way for taking over the missionary work on the Congo.

The whole world was still astir with the marvelous story of Livingstone's penetration of the Dark Continent and of Stanley's march across from ocean to ocean. The appeal to the Christian imagination was all-compelling. Here was a continent lying in heathen darkness. We must let in the light. We could not stay out of this Christian adventure. Our love for Christ of necessity led us in. The story of this mission has been one of varied dangers, strange sicknesses, and tragic deaths, but always of splendid heroism and of heights of Christian devotion. The graves of our missionaries dot the shores of the Congo, but so also do our Christian churches. The missionary and the martyr spirit have won against all obstacles. Henry Richards labored for seven years at Banza Manteke without a convert. It was the story of Judson among the Burmans over again. Then Pentecost came. The floods of blessing were loosed. Hundreds came for baptism. Again was it illustrated that Christ's servants cannot labor in vain.

The Civil War had shown in a unique way the executive and masterful talents of women. The great Sanitary and Christian Commissions would have been an impossibility without their aid. They rose to new heights of self-sacrificial grandeur, and so came to a clear consciousness of their power, and of their rights in a new field of service. In 1871 a group of noble Baptist women came together in Newton Centre and organized a Woman's Foreign Mission Society. They could no longer be shut out from their place and share in evangelizing the world. The gifts the first year were less than \$10,000, but in the forty-three years they have been more than four millions of dollars. In the same year the women of the West organized a sister society in

The Judson Centennial

Chicago, and side by side the two worked until a union was effected this very centennial year.

They were quick to gather the children and young people into missionary bands and to give them elementary training in missionary knowledge, intelligent giving, and loyal devotion. They brought the great young life of our churches into the missionary atmosphere as it had never before been brought. If we have to-day a Baptist constituency in which missions are a part of our very life, it is because of these faithful women. The money which they have raised is but a fraction of the happy results of their labor of love in our churches.

To the women was entrusted the care of schools for boys and girls in heathen lands. The work which they naturally do at home, in the public school, and in the Sunday-school they do with equal skill and devotion abroad. Very quickly womanly sympathy responded to the appeal of the sick and suffering women and children in heathendom, and the first woman medical missionary was sent out to Burma in 1879. She was the forerunner of an ever-increasing number of Christian nurses and physicians who are performing a great Christian service in foreign lands. The Bible training schools for Bible-women were soon established.

These women have shown us that all the varied agencies which have been found useful at home are equally useful abroad. The finest schools for girls and boys in all the heathen world, the finest hospitals, the finest examples of intelligent Christian usefulness, have been illustrated in the work of these devout women. They have carried the gospel of Christ as a first message of freedom to crushed and enslaved womanhood in the Orient, and have led a host of children to the feet of our glorious Lord. No words of mine can overstate their wise and worthful service. Surely it was by inspiration of the Spirit of God that they began and are fulfilling their great task of leading the world to Jesus Christ.

In 1893, our annual income passed for the first time the million-dollar mark. In 1904, we made our first great effort to raise endowments for our higher schools abroad. Since then the higher education has commanded an increasing attention. There may be danger that we shall place an excessive emphasis on education as an element of world evangelization. Education will never regenerate a heathen soul. The preacher of redemption must first blaze the way. Souls must first be brought into submission to the Divine Redeemer. Then education may well follow in making men and women more efficient servants of the kingdom.

The Judson Centennial

In 1911 the schism of more than a century between us and our Free Baptist brethren came to a happy close. Their missions in India have become one with ours and the union of hearts as well as of service is complete.

These recent years have witnessed unprecedented appeals to our people for endowments for libraries, museums, hospitals, homes, orphanages, colleges, and universities, but notwithstanding there is a strikingly growing appreciation of the vast missionary work left to us as a heritage from our fathers and as the loving legacy of our risen Lord. In these hundred years American Baptists have contributed to this Society \$31,000,000.

Foreign missions have developed in us a world consciousness. They no longer permit us to think in terms of a sect. They have given us a fine list of truly great Christian souls. They have given to us a divinely inspired and continuing Acts of the Apostles. Where can you find a cluster of greater apostolic missionary names than Adoniram Judson, William Ashmore, John E. Clough, Johann G. Oncken, and Knut O. Broady? The splendor of their great service lights all our Baptist horizon. They are the rich heritage which we proudly hand down to our children. They are the beacon lights along our way of a hundred years. They make our Baptist history glorious.

What a roster of great names in our foreign secretaries of a hundred years! The incomparable William Staughton, grave in manner, spiritual in conversation, indefatigable in action, eloquent in speech! The prudent, conciliatory, peace-loving Lucius Bolles! The active, untiring, masterful Solomon Peck! The gentle, unselfish, winning Robert E. Pattison! That great and admirable Puritan soldier, Edward Bright! The big-hearted, brotherly, burden-bearing Jonah G. Warren! The courtly statesman and sagacious executor, John N. Murdoch! The Christian nobleman, generous and self-sacrificing, Samuel W. Duncan! And among those not now in the Society's service but still spared to us, the flamingly evangelistic and Christ-loving Henry C. Mabie! The judicial, equable, and devoted Thomas S. Barbour!

Gathered about them are the names of our great Baptist heroes among laymen and ministers, for no man who has been eminent among us for a hundred years but has been a lover of missions and allied with its work. Out of this glorious company of the last half-century I may call out but a single name, Adoniram Judson Gordon, simple-hearted, guileless, devout, passionately aflame with devotion to his Lord. He became a princely advocate at home and abroad

The Judson Centennial

of foreign missions and won among us fairly his high place in our missionary and Baptist sainthood.

Perhaps the most striking change and growth of the century for us Baptists has been in the enlargement of our thoughts of the world-wide mission of the church. Not since apostolic times has the apostolic breadth of vision and service been realized so fully. Baptists have grown out of the narrow ideas of a sect and into the world-wide view of a universal brotherhood in Christ and a universal church. The missionary spirit and adventure, whose chief seat has been here in Boston, have wrought this change. We are no longer narrowed in even to the Anglo-Saxon race. We have carried the gospel to a multitude of nations and races. We have planted ourselves in every continent. A new sense of the wide brotherhood of Christian obligations and of race uplifting has come to us. These all are the signs that the swaddling bands of our childhood and of our sectarian interpretation of our mission in the world are giving place to the broader liberty of our manhood and the larger service which is due from us to the whole world.

Once we were content to be hidden; now we are pushing to the forefront of all great Christian enterprises. Once we looked askance at education; now we are distancing all competitors in our eagerness to utilize the potencies of the schools. Once we thought mainly of ourselves, our feelings, and our persecutors; now we are meditating the salvation of the world. Once we stood conspicuously for the liberating of an ordinance from ecclesiastical perversion; now we stand for the largest interpretation and proclamation of an evangelical faith. Once we pleaded for liberty for ourselves to worship God quietly, freely, and obscurely, according to the dictates of our consciences; now we are grown bold to plead for all men liberty, equality, and fraternity. To such breadth of doctrinal views, life, and opportunity, has our God brought us in the century now gone, because we have honestly taken for our work "to go into all the world and preach the gospel to every creature."

The missionary enterprise fostered through a century by this Society has given us a broader vision. It has given us a theology all astir with life. It has lifted us out of weakness into strength. It has led us out of our hiding to sit in the mountaintops of the world. The missionary spirit in action is in itself a large and safeguarded interpreter of Christ and his truth, and inevitably leads to a broad understanding of the kingdom of God among men. We have insisted in season and out of season upon a plain, simple, and honest

The Judson Centennial

translation and interpretation of the Scriptures. We have equally insisted upon the same plain, simple, and honest application of them to the lives of men and nations.

If we shall ever be willing to become simply analytical, critical, self-contented, and self-conceited, God will bring us low and our crown of glory will be given to another. No one of the great Christian doctrines which we held at the beginning of the century has been abandoned at the close of it. Each one has gained a richer content of meaning. The century has wonderfully illustrated the fact that "New light is springing out of God's word," and that they who honor him and his word shall be abundantly prospered.

The tens upon tens of thousands of men and women who have been brought out of the grossest heathenism during the century, and have become clothed and in their right minds, sitting at the feet of Jesus Christ, are ample testimony to the wonderful power which flowed out from the cross on Calvary upon a world of sinners. It is certain "that he is able to save even to the uttermost all who come to God by him." The all-powerful Lord Jesus Christ who was the Saviour of our fathers at the beginning of the century is the almighty Saviour also of us their children at the end of it and forever.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!

VI

WHY WE SHOULD ENLARGE OUR PLANS

BY JOHN R. MOTT, LL. D.

I esteem it a rare privilege to be permitted to meet with so many of wide vision and responsiveness to opportunity, and it is an added honor to be permitted to come among you and to associate myself with you in this impressive centennial observance; for you close at this time a wonderful century—a century of pioneering and of statesman-like effort; a century of seed-sowing, of watering, of the shining of the sun, and of reaping; a century of Christlike living and of Christlike dying; a century of devotion and of obedience to the beckoning Hand. It is with keen reluctance that we turn from a century such as this one has been to fix our gaze on the coming age.

The Judson Centennial

I need not remind you at this hour that our best days lie ahead of us. Certainly this is true, because of the larger knowledge we possess as we enter upon the new century—larger knowledge of the fields to which we have been providentially related, and to which we shall be related in the years to come; larger knowledge of the problems and the difficulties confronting us in these battlefields; larger knowledge of the resources at our disposal. We enter the new century with deeper understanding of the peoples to whom we minister, of the religions with which we reckon, of the message which we bear. We pass into this new age with a richer experience than we carried into the last century, an experience based upon the wonderful occurrences in the pathway of God's providence in many fields and in the many years that round out that century. It would be strange if our best days did not lie ahead of us.

Certainly they do because of our larger numbers. We face the new century with over a million and a quarter of members at our home base, and with the greatest asset which God has placed at our disposal, the rising native churches, drawing on toward a membership of nearly two hundred thousand communicants. Numbers like these in contrast with a few tens of thousands make possible immeasurably greater achievements in the coming generations. Our organization has been perfected, is mobile, adaptable, widely extended, well coordinated, and this spells larger responsibility as well as larger opportunity. The greatly accelerated momentum caused by the releasing of an increasing volume of the truth of God carries with it a marvelous future in contrast with anything we have ever had in the past; and the opportunities of the present age on which we now enter so far transcend the opportunities of our predecessors that the new age seems like a veritable age of marvels in its possibilities.

Then, we should not overlook the fact that we enter a generation crowded with more unsolved problems and with more baffling difficulties than were thrust into any preceding generation. And this is but an opportunity for increased greatness, because it requires great issues and great difficulties to call out and develop great men and great women. It requires baffling problems and situations to release our latent energies and to unlock our superhuman resources. Certainly the coming age is going to be far better than any age of which we have ever read.

Likewise, this is true, because at the beginning of this new century we find ourselves in an atmosphere of expectation, of large view,

The Judson Centennial

of great faith, of a growing conviction that God has been preparing something truly wonderful for his people.

A far better day it will be because we have a larger Christ; not a new Christ, but one more vast, more rich, more bewildering, more overpowering—I will not say more satisfying—than the Christ of our predecessors. And this for an obvious reason that has been borne in upon us in every session of this centenary observance, and that is because informed and transformed, enlightened and enlivened by the living Spirit, the nationalities of Asia and Africa and of other parts of the non-Christian world have brought in their contribution, their interpretation of Christ, and have revealed more largely his excellences, and have communicated more fully his power. Therefore it is a man of narrow vision whose heart does not beat within him to-night with thankfulness that he is permitted to span the close of the last century and the beginning of the new.

My friends, I see no limitation to the possibilities of this coming day. Certainly I find no limitation when I think of the purposes of your Society. Those purposes involve making Jesus Christ known and loved and obeyed by all members of the inhabited earth. Those purposes involve bringing the principles and the spirit of Jesus to bear upon every relationship of human society and of international affairs. Those purposes involve nothing less than the reconstruction of the non-Christian world and the powerful reaction upon our so-called Christendom. The limit is not found, therefore, when we remind ourselves of our aims.

Nor do I find it when I think of the fields to which your Board is related. I have visited, I think, all but possibly one of your many battlefields in Asia, Africa, Europe, and Latin America, and I have no question whatever in my own mind that the living God related you to every one of these fields. What marvelous insight was granted by him to the pioneers and founders of these various missions! A divine strategy, a penetration, startling, and only explicable by bringing the Spirit of God upon the scene, characterize the pointing of the path into these fields of opportunity. I do not find any limitation—and I have visited forty-five of the nations—when I look at the nations to which you are related.

Nor do I find any limit to the possibilities of the new age when I think of this particular time. Believe me, it is the time of all times. I said to the students at the Kansas City Convention that I would rather live during the next ten years than at any time of which I have read or of which I can dream. The age of the ages!

The Judson Centennial

Nor do I find a limitation when I think of the person of God. When you and I remember who he is, what his character is, what his disposition is, what his resources, his ways, his customs are, this is the last place where we would fall back in unbelief and place a limit upon what may take place in the coming age.

The only possible place where I can think of limitation would be in the lives of those of his children who are related to the kingdom in a responsible way at this critical moment in the expanding of his plans for the kingdom. It might be—I trust not here among our vast company to-night—that in the lives of some there is a lack of devotion, a lack of adventure, a lack of heroism, a lack of vicariousness, a lack of faith, a lack of serviceableness, which might thwart the plans of God.

We are summoned to draw plans. We must have the larger plans in order that we may be true to the last century. Has that last century been a success? It would seem so, but we cannot yet fully tell. It is our duty to make that century an outstanding success. We owe a vast obligation to that marvelous past that it may remain a marvel as the history of Christ's church is written. We may nullify it all. We must have the larger plans, therefore, in order to enter into the heritage prepared by the absolutely certain working of God's laws in the years that lie behind us.

1- You ask me what laws. First, the law of sowing and reaping. There has been an immense amount of seed scattered over these fields where you are represented. I have observed with my own eyes, and in my judgment it is very good seed which has been sown. The difficulty has not been with the seed-sowing. It is a law of God that where there has been seed-sowing and nurturing and ripening, there will come a time when with adequacy we shall gather in the harvest. We can defeat the seed-sowing and nurturing and watering of the past by having contracted plans with reference to the thrusting in of the sickle.

2. Another of those laws of God which is absolutely reliable is that of prayer. On the authority and character of Jesus, where there has been knocking there shall be opening, where there has been seeking there shall be finding. I raise the question seriously to-night whether on any other part of the wide world field more disinterested intercession has been focused than upon several at least of the fields to which you are providentially related. But in vain is it for Christians to be faithful in secret prayer and in corporate communion unless the generation of Christians who follow on shall enter into their

The Judson Centennial

possessions. We need to rise up in our plans on a larger scale to possess our possessions. They are there.

3. Another law is that of Christlike living. My heart has been strangely moved as I have lived at times in the homes of many of the missionaries of this Board. If I had no other evidences that Christ is, and was, than those that I have found in the homes of some of the Baptist missionaries, I would have to believe in the deity of our Lord Jesus Christ. (Applause.) And I have found them likewise among the so-called native Christians. Some of them, whose names I could mention to-night, have caused my own heart to burn within me as I have been in their presence. The roof has seemed to lift, and I have found myself in heavenly places. What good is it, however, for us to have Christ break out through human lives unless we press the marvelous advantage that it gives us with its present-day conquering apologetic.

4. Then, there is the law of sacrifice. Yes, I have followed that wavering red line over your fields, and I have followed it here at the home base as I have gone among many of the homes that have released the sons and the daughters, and have given of the gifts in that spirit so beautifully, so adequately expressed by the last speaker. "I say, Except a corn of wheat fall into the ground and die it abideth by itself alone; but if it die, it bringeth forth *much* fruit," not little fruit. We have had a preparation for a colossal harvest, one that so far transcends any plans we have had on foot in this Board or in any other mission board with which I am familiar, that at times it makes me impatient as I think of the designs of God and the wishes of Christ.

We must have the larger plans in order to do our share in the way of entering the open doors now ajar in all parts of the non-Christian world. There has been no time like the present in all the annals of the Christian religion; and I say that as a life student of history and as one who has just rounded out his twenty years of world travel. There has been no time like it. But it is not that which appeals to me so much as the reflection that, so far as I can look into the future, there can come no day when the opportunity will be wider than it is right now. Where, for example, is there another nation of four hundred millions after China to turn from an ancient civilization and to sweep out into the full tide of the modern age? Where is there another continent after India to be swept by the spirit of unrest, and therefore to be made peculiarly accessible to that which pure Christianity only brings to a people? Where is there

The Judson Centennial

such another keystone to the vast Moslem arch after the Turkish Empire and the Nile Valley to be seamed and cracked through, making possible the disruption of this gigantic system at its base? Where is there another continent after Africa for which Mohammedanism and Christianity may contend? So I reiterate, I cannot picture a future that can see a wider door than that which opens before your Board and the other Protestant churches in this time of times.

And the startling thing about it is that it comes at the time when our problems here on the home field are the most numerous and the most baffling. The man that does not believe in the home missionary society at a time like this isn't much interested in foreign missions.

The other day, when I was crossing the Atlantic Ocean, I asked myself this question: Why is it that, at the very moment when we have our greatest problems here on the home field, God has thrust upon the brain and conscience and the will of Christendom the greatest opportunity of the ages abroad? I trust that the answer which I gave myself that day on the sea is the right answer. God sees that he now has on earth a generation of Christians with whom he can trust a situation which is literally world-wide. His eye looks beneath the surface, and he finds what I have to-night advisedly called, lying comparatively latent in his followers, capacities for discernment, for courage, for sacrifice, for statecraft, for leadership, which alone, with his own assured superhuman resources, make possible dealing adequately with this overpowering situation both at home and abroad. But we must have the larger plans.

We must have them, likewise, because so many nations just now are in a plastic condition, but soon to become fixed or set like plaster on the wall. Shall they set in Christian molds, or in pagan or anti-Christian molds? The forces of pure Christianity only can answer that question completely. They can. But they cannot wait, and present plans will not answer the question. We must widen out our plans and strike while the iron is hot in Far East and Near East, in Southern Asia, in all parts of Africa, and in the East India island world, not to mention the Greek and Roman Catholic Church countries, which certainly should be mentioned. (Applause.)

We must have the larger plans because of the rising tide of nationalism and of racial patriotism which is surging and rushing, even leaping, on every hand. Wherever I have gone in my late journeys I have become vividly conscious of the thrill of a new life—nations being reborn, peoples coming to their own. It is an inspiring time to travel, as I said to one of my friends on this platform who is

The Judson Centennial

just about to start out on a world journey. There has been no time like it. Now, if Christianity identifies itself with these rising national and racial aspirations, her mission may be tremendously facilitated and accelerated; whereas if she fails to do so, it will, in my judgment, be indefinitely and most seriously retarded. Let us not forget the lesson of Japan of the '90's and of the first part of the present century. Let us think what might have taken place in Japan had we recognized the day of our visitation in the '80's and the late '70's, and had thrown ourselves in with the national spirit as fully as we might. Some day those who follow us will be making like remarks about China and India, and even the African tribes. May God give us discernment to see that a nationality is as much his creature as the family or the church and that we should harmonize our missions. John Hay wrote the name of America high among the nations when he insisted that the Golden Rule applies between nations as well as between individuals (applause), and I am glad that President Wilson, say what men may about this policy and that, holds a straight course of righteousness (applause) with reference to our relation to other people.

We must have the larger plans because of the greater dangers that beset us just now by reason of the marked shrinkage of the world caused by the recent greatly improved means of communication. These have set the nations and races to acting and reacting upon each other with startling directness and power and constancy and, let me add, virulence. We are living in the most dangerous time in the history of the world. Friction points have greatly multiplied. There is an increasing demoralization, likewise, wherever the races have been thrown against each other without the guiding, restraining, and purifying force of Christianity in its purest form. No policy of segregation is practicable, as some tell us. No policy of amalgamation will do. That is following the line of least resistance. Military and naval domination will but accentuate the dangers. Education by itself will make the nations more dangerous, because education shows us how to use our weapons and how to sharpen them. But to use them for what and against what? Only education in its true form as represented by a Board like this can meet the situation, which says we must change the disposition of men; we must deal with the motive life, with the ideals, with the springs of life, releasing the endless life of Christ himself. Only the religion of the Golden Rule and of the universal commandment of love, even loving our enemies, can make this world a safe place.

The Judson Centennial

But, friends, we cannot wait half a generation before we widen our plans. These dangers will swamp us before that. If I were not a Christian I would believe profoundly in foreign missions solely on grounds of patriotism. I do not understand the man in this day, when the world has found itself for the first time as a unity—that is, as one body, who is not aflame with unselfish zeal for the spread of foreign missions. You cannot play with cancers. A cancer in India or Africa or China will sooner or later affect America and Scotland and Holland. We who have taken poison to these places must also take the antidote. Or if we have in mind those evils which originated with the non-Christian civilizations, we must go to the sources of infection and contagion and let loose life which alone can overcome the caress of death.

What is death? Separation from vitality. We must release the living Christ. No other religion has life. We must enlarge our plans, because the great works of constructive statesmanship imperatively demand it in the next ten years.

a. What are some of these works? The creation of the medical profession for nearly six hundred millions of the one thousand millions of the non-Christian world. We are going to require, in my judgment, three hundred additional medical missionaries in China in the next three years. But the most optimistic student of the sources of supply does not see them forthcoming, neither does he see any mission board which has a plan large enough to encourage them and send them out. The creation of this medical mission involves not only augmenting the medical staff, but tremendously strengthening our hospitals. I think possibly President Eliot overstated it—certainly he did not intend to, but he overstated when he said in my hearing that he did not know of a hospital in China which was efficient. I think I could tell him of several that are highly efficient, judged by the results, which is the chief test. But I think there is enough force in his criticism to cause painstaking investigation of our whole medical establishment and a widening of our plans that we may measure up to this modern age.

b. We must have statesmanship also in order that we may give directive to the leadership of these rising nations throughout the non-Christian world. And how can that be done? If we can trust history—and we may—it may be done chiefly by developing an adequate system of higher education. Nothing has filled me with greater satisfaction than what Doctor Haggard told me to-night of the large policy and plan that you have laid out in the realm of education at home and

The Judson Centennial

abroad. To my mind this is most timely and prophetic, and I believe in it with my whole soul. It has come none too soon.

We must have a statesmanship also that we may grapple worthily with the problem of supplying Christian literature to the hungry and thirsty hundreds of millions who must look to us for meeting this deep need. We are playing with the problem to-day in every field—in every field, relatively speaking.

Then we must have a statesmanship in order to raise up and train leaders, not only for the other walks of life that I had primarily in mind in the remark I just made, but more especially for the rising churches. We are desperately lame at this point. If you have any doubt on the point, read the findings of the twenty-one conferences which I had the honor of conducting a year ago in Southern Asia and the Far East, and what is said there, I fancy, might have been said of Africa and of Latin America and of other parts of the non-Christian world. Statesmanship only—that is, enlarging the plans—will meet a situation like this in time.

We must have the statesmanship also to lay secure foundations and to give wise guidance to what I keep calling these rising national churches in all the field. We are in great danger now that these churches will pull their anchor and break away from the acquired experiences and lessons of centuries of God's people in his church and of what he is doing in his church in other nations. To my mind this is one of the most threatening of all the dangers in the non-Christian world. It will impoverish us at home ultimately if we allow these churches to become emaciated by being cut off from the tides of God in other centuries and in other lands.

We must have statesmanship—that is, larger plans, in order that we may guide wisely—and just now there is danger of a lot of mistakes—the growing movement of federation, cooperation, and unity. You know there is such a thing as going too fast in this business. I do not think it is our great danger, but in some of the fields it certainly is a danger. We need wide plans with reference to all these movements that involve our relationship to other Christian communions in this critical moment in the expanding of the kingdom.

We must have the large plans in order that we may develop an adequate base for this world-wide war in this decade which apparently requires that we do more than we have ever had to do in any preceding three decades. We cannot do it with our present plan. We might as well be honest and not deceive ourselves, we must widen out.

The Judson Centennial

And then there are certain other obvious advantages. I put aside some of these other reasons that I wished to give, why we must have larger plans, in order to say a word about what this involves. Certainly it would be a truism to say, in view of what I have said, that it involves the larger plans. I mean the demand for the larger plans necessitates the larger plans. The time has come for us, in my judgment, to take the whole world for the first time literally into our plan. This includes the unoccupied fields, and as chairman of the Continuation Committee which unites all the foreign missionary societies of the Protestant world, I stand here to-night to say with conviction that we simply must have the help of the Baptist Board and the Baptist communion to enter these unoccupied fields. And when I say that, I ask you to bear in mind the address of Doctor Bitting as to the contribution that Baptist Christianity has to make to the expanding kingdom. We cannot escape our responsibility. (Applause.)

Our plans must include the citadels of the non-Christian world. As Christians we have been—I am speaking now of all the churches—flagging around some of our principal obligations. We have assumed that there were some Gibaltars in the non-Christian world. We have no proof whatever to convince us that there are. We have not adequately tested our own powers, still less the powers of God. The time has come when it will be honoring to God and to his followers to face up to the so-called Gibaltars of the non-Christian world. There are not a few men and women gathered here within the sound of my voice to-night who will not taste death until we see the kingdom of God come in power in the most difficult fields of the world. (Applause.) And I envy those young men and young women here to-night who are going to place their lives, in this closing session of this centennial observance, at the disposal of the living Christ, like Judson, to serve as pioneers. There would be something strangely incongruous, Mr. Chairman, in a Judson Centennial which did not witness not only new volunteers but volunteers who would say, "We will go as Judson went, to countries where Christ has never been named." I have no doubt about it; he is speaking to some of us. (Applause.)

Where is the man who will be commemorated a hundred years hence for pressing Christ into some of these vast areas where people have not the opportunity to know him? I envy that man, those men, those women; they are here to-night.

We must have not only the larger plan, but we must have the

The Judson Centennial

larger unity. I said at Edinburgh that a practical plan of cooperation entered into intelligently and adhered to loyally would be more than the equivalent of doubling the present Protestant missionary forces of the world. I think it is an understatement. No man has ever adversely criticized it. But even if it is not an overstatement, if it is an understatement, think of the terms we are dealing with! It is a large matter to which your attention was addressed in a very special way by my good friend, Doctor Franklin, in one of your earlier meetings, when, as a prophet, he summoned you into the larger synthesis of the kingdom with your brothers and sisters, who, like yourselves, have professed the excellent faith and would lay down their lives for the cross. (Applause.)

I received the impression when I was in China the last time save one, that here were seventy separate armies moving upon a common enemy, but without any strategy. Thank God, I did not receive that impression last year. In these Continuation Committee Conferences, the missionaries of every Board represented, including your own, by unanimous vote, committed themselves to a unified plan, not officially, but to my mind it meant all the more. I have learned to trust unofficial gatherings sometimes more than I do the official ones, for this reason, that when we have the official gathering and pass a resolution, count the votes, put down the result in the minutes, we assume that that will carry it; whereas, if it is unofficial, we sometimes succeed in locating it nearer the conscience and the will. Therefore, when these trusted Protestant leaders of the church of God unanimously said, "We want to walk together in higher education, in medical missions, in literary production, in the observance of comity, in many other ways," I heard the call of this wonderful age to which I directed attention in the beginning of my remarks to-night.

Friends, again I say it will so far transcend anything that our predecessors have known when we are able to furnish this mightiest apologetic that Christ had in mind when he prayed, not as an end in itself that we might be one, but that the world might believe—that you and I do well to thank God as we go from this Convention, that we live in this age. It involves not only the larger plans and the larger unity, but it involves greater reality. If this present world situation and this century that you have rounded out to-night do not move you and me, then I ask reverently what God Almighty can do in the rest of our lives that will move us? What kind of a situation can he create on earth? What can he do in any century that will lead us to believe on him and follow his beckoning hand? It is a summons to reality,

The Judson Centennial

not only revising our plans but, where necessary, revising our lives; placing our lives at the disposal of Christ, henceforth to do his will and not our own will, cost what it may; placing our lives also where they will count most in this strategic age. And it involves relating the money power more largely to the plans of the expanding kingdom. We must scale up this whole matter of our giving. One of your members told me on the way here to-night that you were now giving an average of about seventy-five cents per member per annum to the foreign missionary enterprise. Let me refer to a church to which I do not belong, but you will forgive me if I say my wife does belong to it, the United Presbyterian Church; that little church of only a little over a hundred thousand members gives eight dollars and fifty cents per capita. (Applause.) And that is not straining them—that is not impoverishing them. There are no signs of failure. It has led to a great increase in all the home societies. That scale would put in the hands of your Foreign Board at least \$10,000,000 a year. How well you could spend it in view of the coming age!

It is not a matter of mere vision, it is a matter of what Mrs. Montgomery called spiritual discernment, spiritual estimates, reality.

I see not a few people here to-night who have not yet signed these cards, that I have no doubt it is the wish of God they shall give more than \$1,000 toward clearing off this debt, in order that this Board may rise in newness of life. I see more than one person here who has been giving \$100, that ought to be supporting a missionary, and some who have been priding themselves because they support one missionary who ought to be supporting three, four, or possibly five missionaries.

This reality is going to cost lives. I cannot get away from that. I did not come here without the prayer that lives might be dedicated to him. I wish I had many lives. I would like to put one in every field to which your Board is providentially related. We must have this strain of sacrifice. What is the spirit of missions? It is the spirit of Christ. What is the spirit of Christ? It is the spirit of sacrifice. And his sacrifice began long before Gethsemane. It was a life of self-denial. He never hid his scars to any discipline. You make the gospel difficult and you make it triumphant. You obscure the cross and the heroes do not rise up. Let us rise to-night and put ourselves in his hands. Let there be an extensive sacrifice that will reach to the ends of the earth. It involves a larger sense of immediacy; it means that every one in the sound of my voice shall henceforth live under the spell of urgency under which Christ lived

The Judson Centennial

when he said, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." The Moslem advance is not waiting. The sixty million of untouchables in India are to be absorbed within half a generation, perchance. Shall it be by Hinduism, Mohammedanism, or Christianity? The Confucian reaction does not wait. The three years' united evangelistic campaign in Japan has begun; it will not wait.

The work that centuries might have done
Must crowd the hour of setting sun.

Too many of us have been planning and giving and working as though we had more than one generation in which to do our life-work. As a matter of fact, no one in this room has even one generation. Therefore I say it with solemnity, as I sit down: Let each one here so plan and so act that if a sufficient number of other Christians would so plan and so act, we might make the living Christ known to all living men while they are living. (Applause.)

VII

THE APPEAL OF THE EAST TO THE CHURCHES OF THE WEST

BY REV. W. A. HILL

Long ago a few men came from the Far East to find the birthplace of the Saviour. They found the place, and the Scripture says that they found him and presented themselves unto him; that is, they fell down and worshiped him. Their first consideration was the presentation of themselves. And then it says that they "opened their treasures," for they had brought treasures to him, and they gave out of those treasures gold and frankincense and myrrh—gold, the symbol of service; frankincense, the symbol of sacrifice; and myrrh, the symbol of suffering.

The total impression that has been forced in upon my mind as I have thought of the great appeal of the Eastern world to the churches of the West, drives me to these men to whom I have made reference and to this One before whom they bowed. They brought unto him the best gifts they could bring. They brought them in orderly fashion. They gave the most important gift first, the gift of themselves. They had a vision which led them to this experience.

The Judson Centennial

They saw the star in the Eastern sky. It was an Eastern star in an Eastern sky; it is written about in an Eastern book. They had a vision of something that was to illumine their own hearts and then the world.

I think that since the Northern Baptist Convention has been organized there has never been a meeting when it has come so near to the realization of its own self-consciousness and power as at this meeting in Tremont Temple. (Applause.) We have been busy with the mechanics of our great organization and our great denomination, and now during this Convention we have had a vision of the great evangelistic work of our denomination, a new vision of that work. It has been presented by men who are able to present it. We have had the great educational vision brought before us. We have listened to the reports of careful and specific study of our denominational work, and I am sure we all have been lifted into a new conception of what we must do as a denomination.

I am very much afraid that many of us have not gotten away from the romantic period of missions and are not realizing that we are in the work period of Christian missions. And instead of seeing a man over yonder doing something, with a halo around his head, we must look at a man trudging around through the dirt and through the dust or riding in ox-carts hours after hours or going up and down one of the rivers and working months after months to carry the gospel to some little village. It is a practical business. I wonder if the Northern Baptist Convention has yet come into the fulness of the realization of the noble missionary enterprise?

I will tell you why I think we have not. Because we have not given the money to back up the thing we have undertaken to do—because we have not been ready to send out these young men and these young women. If for the moment this Convention or any group of men who have means could see with open eyes the work that is actually being done under the banner of the cross of Christ in foreign lands, they would give their gifts out of a full and loving heart.

We have traveled around the world, from 36,000 to over 40,000 miles, studying Christian missions. We have gone into the lands of Japan, the Philippines, China, Burma, studying Christian missions under our denomination in the Straits Settlements at Singapore, on through Burma, into India, North and South; into the very center of Assam, and up into the mountains of Assam where Brother Longwell is, and then back again, down to the larger cities of India, and

The Judson Centennial

thence homeward by the Eastern route. It has been my privilege personally to meet three hundred of our own Baptist missionaries, and to bring to my home over five hundred photographs of the Christian mission work. And I do feel this afternoon if I can but make plain one or two things that are upon my heart, I shall be satisfied.

Now, these men, when they came from the Far East, came that they might present themselves. Absolutely the first thing that we must do in our consecration is the presentation of ourselves, with no reservation, with absolute confidence that the infinite God can come in and take possession of our lives and utilize our every moment for his sake.

I want to ask this afternoon if we cannot put more of an emphasis upon man and less of an emphasis upon money. I do not wish to be misunderstood at this point. Is it not possible that we may have been talking so much about money, money, all the time that we have lost the vision of the men we are sending to these countries. Have we lost our specific interest, our specific purpose in them? Have we lost our conception of what it means actually to send the gospel of Christ, because we have been thinking about money alone?

I am reminded how in a number of places we met missionaries, and how we met the native people, and they came to us and with the utmost yearnings of heart written upon their faces pleaded with us to go back home and tell the story of what has been done and beseech our home people to send out more men and women to tell the story of the love of Jesus Christ. We had that experience in a little village up in the Naga Hills, under the supervision of Brother Longwell's work. I cannot refrain from paying a tribute to that man, just back on his first furlough—seven years among the wild peoples of the Naga Hills, and having baptized fourteen hundred of them in the seven years—two hundred a year. Back from that country I come and bring the greetings of that little group of people that followed us out of the little village up in the Naga Hills, in which white men or women had never slept until we slept there. We came out and wondered where they were going with us, for they followed us perhaps half or three-quarters of a mile, and then they wanted a little service right there as they left us, and we had the little service of prayer; and they made the same request that we heard over in China—the request that we go home and tell the home folks to send them more men and women to tell the story of the love of Jesus Christ. O friends, I do not want to put into the heart of any man this afternoon a temptation to let down on his gifts, but if men and women

The Judson Centennial

would see the missionary cause, the missionary purpose, the missionary ideals with true perspective, and they in their hearts really desire that a man should go to carry that word, they would give the money to send him. It is a question of the conception which we have in our hearts and minds.

I plead for greater versatility among our missionary folks. They are the noblest band of men and women we have met anywhere on God's earth. They are the broadest-gauged, the broadest-minded; they are thinking in world terms. All of the environments that are theirs suggest that. But I am jealous for any one who has got it in his heart to go over there and live a Christian life in the midst of those people—I am jealous for any man of any occupation who dares go over there to put his life into that great country. In other words, I think that we need a more versatile ministry in the foreign field. We started out to preach the gospel of Jesus Christ and that alone. We found we had to teach and we began to build our schools. We found that we had to help people in their sufferings, and we built our hospitals. Is it not true that now we are beginning to realize that we must send men and women over into those lands who can do some other things in the name of Christ for the sake of the coming of his kingdom? I am thinking of our good Mr. Barton, who went over there to drive wells. At first I thought it was a very strange thing, but when I realized the awful famines they get through that northern Indian country, I realized the contribution that that man might be able to make. He has gone out with a new plow and plowed up an acre of ground in order that the people might see the superior method, and how much he could raise on a piece of ground that had been tilled in a scientific fashion. What is the result of it? The people over there need the gospel; God forbid that I should say a word to put it into the heart of any one here that I believe that they need anything else so much. But I tell you, you cannot go over there and live among those people without realizing that they need all that you can give them. We are sending over from this country through the Red Cross organization and other organizations thousands and tens of thousands of dollars every year for famine relief. Now that is all very well, that is the way charity started until it became scientific charity; but when in the history of charity organizations they became scientific, they became preventive in their methods. It is the history of the Red Cross, and now the American Red Cross, instead of simply helping people in their distresses, is trying to prevent distresses.

The Judson Centennial

Isn't it time that our great missionary organizations did more along this line? I am thinking of Doctor Kennan, of the Free Baptist field out in Bhimpore, who went out and dug a well in a land where there are very few wells, got a good deep one, flooded a piece of land, and has the most magnificent garden I ever looked upon. He came into his home and he put before me a bushel-basket of peanuts—peanuts raised by himself—and now in Bhimpore the people are raising peanuts; and the people of that country, we are told, need more nitrogenous food, for they have lived on rice all their lives. Isn't that a contribution to make in conjunction with missionary work? Isn't that the kind of work we have got to do as we go along preaching the gospel of Jesus Christ?

Well, I spoke about men. May I very briefly indicate that I think the time has come when we ought to do more along the line of what the women are doing? We do not like the word "specific," as I understand; but Mrs. Montgomery here yesterday afternoon said something that this Northern Baptist Convention, I hope, will urge, and I believe it is ultimately the end that they will achieve, when she said that every church in the Northern Baptist Convention ought to be supporting a Christian missionary in foreign lands. (Applause.) You may call it specifics or call it what you like, and I realize when I suggest that I touch the difficult problem of keeping going all the work that our denomination is doing. I realize all the difficulties that are there—no, not all of them; the Board realizes them more than I do, but I understand something about the problem; and yet I feel that the work is so tremendous and the appeal is so appealing that we must take any man's money who will give it out of an honest heart and let it be used as wisely as it can be used for Jesus Christ's sake.

Spontaneity is a thing we cannot lose. The gift without the giver is always bare. Let us bring to Him not only our gold, let us bring to him our sacrifice.

Reference has been made to that noble Burman Chinese character, Ah Soo, who has just become the pastor of the church in Moulmein that Judson founded, Judson's church, and he leaves the government position where he was getting three times as much salary that he might accept the pastorate of that church at one-third of that former salary, and he said that he gave that as his centennial gift. And I am thinking of a poor girl out in my own congregation who came to me recently at the close of a service and said, "Pastor, I understood you to say that one could support a native missionary in a foreign land for thirty dollars." I said, "Yes." She is a Swedish

The Judson Centennial

girl, and she does not talk perfect English, and out of her hand she poured into mine thirty dollars in gold, and she is living on one dollar and a half a week and without father or mother in that city, just finding her own way and doing laundry work. But her face was radiant with joy, that she could send thirty dollars out of her earnings that she might have a duplicate in far-away India.

That is a little of the spirit of sacrifice that we find over there and we find here, but I think we find more of it over there than we do here. Oh, the sacrifice and the suffering that have gone into this appeal that comes to us to-day!

And now may I call your attention to the fact that the morning light is breaking? These words were written in the land of Japan, after 37,000 Christians had died in 1636: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself or the Christians' God or the great God of all, if he violates this command, shall pay for it with his head." That was a Japanese authoritative verdict upon Christian missions.

There is another written in Habakkuk: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." And I saw a reference to the sequel to this statement of the Japanese made so long ago when passing by their largest theater in the city of Tokyo. Mr. Lynde, our evangelistic missionary in Tokyo, called our attention to the fact that recently the life of Christ was presented upon the screen. There were crowds of people in the auditorium. At the moment when the sacrifice of Jesus was made known and they saw clearly that he was giving his life for those people, they did the unjapaneselike thing of bursting forth in spontaneous applause, which Mr. Lynde said lasted for several minutes. Why? It was something like their noblest ethical conception, which is a patriotic ideal. To give one's life for one's country is the noblest thing a Japanese can do, but here was a man who gave his life for the world, and they must applaud him. And I have felt ever since, coming around the world, that if there is a country among all that must eventually come into the kingdom of Jesus Christ by virtue of the fact that she has this idealism, it is the Japanese people.

I must come to the end of my remarks to-day, but not before calling your attention to something that I would not hesitate to say if I could say nothing else. O friends, I want to say that the kingdom of God is coming upon this earth. I wish I could say it and say it in such a way that you would believe it, every one of you. We

The Judson Centennial

have seen it in these lands; we have seen it in Assam, we have seen it in Burma, we have seen it in China, and we have seen it in India. In India, do you say? The loneliest, saddest, most desolate country of them all, that makes your heart bleed as you go through it. In India? Yes, in India, where years ago that marvelous work broke out in South India among the Telugus and still continues—even up into North India. I have in my hand a pamphlet given me by Bishop Warne, of the Methodist Episcopal Church. I met him in the city of Lucknow. He came back all worn out from the work to which he had been subjected in the northern part of India, in what is known as the great mass movement of northern India. He told me the story. He gave me this and various literature. His heart was glad and sad at the same time when he told it to me. Listen! This last year within twelve months the Methodist Episcopal Church in North India baptized forty thousand Hindus in the great mass movement. Is there anything like that going on in this old world? (Applause.) He said this in addition: "Mr. Hill, if we had had the workers to do it with, we could have baptized fifty thousand more; but I confess that we have not men or women or machinery or mission work to do it with." And he added this, "I don't know what the great Methodist Church of America is thinking about." What do you think of that? Praise God to-day that the Methodists have broken that fearful caste system in North India. (Applause.) And I want to make a prophecy. That is a real movement. It is not one of the spectacular things that spring up over night. The coming of those people represents years and years of labor. You know that they do not come, many of them, because they do not dare; they will lose their heads if they do. But when the men of power in a given village can get into the Christian church they come with all their hearts, and it is a movement by villages and towns and whole sections, and the preparation for it has been going on for years. It is breaking out under their control also in South India, and I want to make a prophecy that before very many years the churches of our Northern Baptist Convention will be called on to send out a larger number into that new country that we have despaired of for so many years. The kingdom of God is coming in far-away India.

May I use an illustration? We went up into Cumbum, South India, where Brother and Mrs. Newcomb are. We were met at the station by anywhere from one to two thousand Telugu Christians, who swarmed about us until we were literally carried off from our feet. We were taken along the old cart-road into the center of the

The Judson Centennial

village, where they had prepared for us a municipal reception under the control absolutely of the women of the church and not authorized nor governed by Mr. Newcomb. There were five thousand people assembled to do honor to a little handful of American white folks that day. I had the privilege of speaking in that church the next Sunday to those Telugu folks. I was sitting on the platform when the pastor of the church called to the chair an old man to offer the prayer. He stumbled up to the pulpit and in faltering words began. His heart drove his words out faster and faster, until by and by he seemed exhausted and he broke down in the midst of his prayer. He wept like a child. He had to be taken to his seat, and then Mr. Newcomb said to me as I sat before that audience: "Brother Hill, this is old Jonah, the last of the old guard that entered into that marvelous experience of baptizing on one day 2,222 souls, and this old man himself led 500 of them into the baptismal waters." No man could preach after that.

The next morning we went along the old dusty road and down to the station, and there he was at the station, leaning on his cane, to say good-bye to us. And I said to Mr. Newcomb, "How did he get here?" "Oh," he said, "he walked; he walked." He came down there to the station to bid his American friends good-bye, whom he said he would never see again, but he knew he would meet them in the other world. That is only one picture. My heart is full of them to-day. If the members of the Judson party could speak they would unfold to you these convictions and many more.

But God is coming; his kingdom is coming on this earth.

Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat;
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, though they come from
the ends of the earth!

VIII

WHAT IS THIS THAT GOD IS DOING?

BY PRESIDENT WILLIAM DOUGLAS MACKENZIE, D. D., LL. D.

Mr. President and Friends:

It is almost impossible to find any reason for my speaking as a representative of all these societies and agencies that have been announced to you, and whose representatives have stood before you.

The Judson Centennial

I am not aware that they held any truly democratic conclave on the situation and elected any one to represent them. But here I am, understood to represent them, and here they are under the dire necessity of accepting the situation.

I have no doubt you have been impressed, as one always is at such great celebrations as this, with the immense variety of the operations which are being carried on all over the world in the name of Christianity. You have here all kinds of societies. You have had on this list the oldest that are known to the non-Roman world. You have had them of every kind and color in theology and in ecclesiastical polity. You have had such new movements as the women's boards and societies, as the young men's institutions, as the publication societies, the Bible societies, etc.; and as the names were read to us we felt, why, how marvelous is the life, the central life that is living in all the churches of Christ, that is putting forth these various organs of operation by which it is affecting the life of the whole round world. And our imaginations, helped by the vivid speeches that we have heard here this afternoon and at earlier meetings of this Convention, went out over the whole world and saw these that are to be counted now by thousands upon thousands who are in every land under the sun, speaking hundreds of languages, and in them all seeking to deliver one great central message.

Personally it is to me, not only as a representative of the American Board, but as the son of a missionary, a great joy to be present on this occasion, and as one who in far-off Scotland, in his boyhood's home, found Wayland's "Life of Adoniram Judson," bound in leather, and was led to devour that book over and over again, as I did, till his name has always been in my mind associated with the heroes that enter into a boy's life according to the chances of the books that fall into his hands in his earlier years; and when I received the invitation to come and say a few words on this occasion I felt my heart rise within me, for the opportunity to speak at any celebration of Adoniram Judson is something that any man ought to be proud of.

Now, I am not going to speak of him. You have heard him described and interpreted to you by men of power, men of insight, men far more closely acquainted with his life than I could possibly be. But, speaking this afternoon as representing these missionary boards, if they will allow me to do so, I should like to say to us all, let us sit back for a moment, let us look at what is going on, and let us ask ourselves in the simplest way this question, What is this that is happening to the world?

The Judson Centennial

A recent American book, one of the biggest books in a certain field of thought, contains this very striking sentence, "Nothing can happen with the consciousness of God which is not an act of God." Here we have right around the world something that is happening, and happening with the consciousness of God. It is an act of God. Can we interpret it to ourselves for a few minutes at the close of this great meeting this afternoon? What is it that is happening to the world?

Now, one might go on piling up missionary statistics. One might begin with the annual expenditure of two and a half million dollars by one great society across the sea, and come down to the smaller sums that are wrung out of the poverty of some of the smaller denominations. One might go over all the wide fields of the world and show how the doors are flung open inwards, as if welcoming the messengers of God from whatever quarter they might come. One might tell once more of the many thousands of men and women that are engaged in this enterprise. And when one had heaped up the statistics, when one had recorded the conversions of the past hundred years, when one had described the native churches that have arisen in so many lands and which have become themselves powerful instruments of the missionary cause, one would still leave the question unanswered. Within the statistics, within all the description of the outward events, our minds will be asking ourselves, What is this that is happening to the world? What is this that God is doing to mankind? What is this act of the divine will that has been extended through these hundred years, and now opens our eyes to a still wider extension of its meaning and its power and its blessing in the century that lies before us? What is this that is happening?

If you want to answer that question, you must go to individual lives. Statistics cannot give it; mere words of interpretation cannot give it. You must go to individual lives. You must go to the veterans who have stood here on this platform and ask them what is it that God is doing to the world. Ask the men who have grown gray in this service that ages men before their time. Ask the young men and women that are going out every year. Do you remember that there are some five hundred that leave our shores annually, sacrificial lives, young men and women who know what they could get at home and find out what they can give abroad (applause), young men and women who are more completely sacrificed than those in far-off times when in classic ages, as some people like to call them, they snatched the fairest of the youth for annual sacrifices on heathen

The Judson Centennial

altars. These sacrifices are more glorious, for they come from within, and they yield themselves not to the knife and to the fire; they yield themselves to the service of their fellow men, and make continents their altars and human hearts the instruments of their offering unto God. (Applause.) Ask these, ask these what is it that is happening to the world.

Ask those men who are toiling there to-day. Go to that young woman in some mission hut in Central Africa, go to her and ask her why she is there. Hear her story of how she comes into a room oftentimes at the end of a day of toil and, all shuddering and sick with vice and crime blatant and open before her, throws herself down in a spasm of tears, crying that she might only put her head on her far-off mother's breast. Ask her what is it that God is doing to our world that she should be there weeping those tears. It is an act of God, for she rises up next morning and goes out with the consciousness of God in her heart. (Applause.) What is God doing to our world?

There is just one answer that they will all give. On one occasion when Judson was introduced to an American assembly, on his first visit home, he was introduced as Jesus Christ's man. And it is a strange thing that as you girdle the globe with this inquiry and pass from one board to another, you will find yourself answered everywhere with one historic Name, and they will all say: "It is an act of God; but the act of God takes the form of a personal name, and we are here because Jesus Christ has sent us."

I was going to ask if you had been told to-day of Fred Arnott. I saw his death recorded just yesterday in a paper from London—Fred Arnott, a man of wealth, the layman who thirty years ago went out to Central Africa. Once, when he was a little boy, David Livingstone dandled him on his knee, and he went out to Livingstone's country to try to heal the open sore of Africa; and that man has spent all his life there, all his great abilities, cut himself off from society and given himself night and day for all these years, until he died of exhaustion and disease contracted in his service in the name of Jesus Christ.

Go farther up just now, into West Africa, and you will find one of the most fascinating figures in all the missionary world to-day, a great German scholar, Albert Schweitzer. You and I perhaps would not count him orthodox. He has written some of the most brilliant books that have appeared in the last ten or fifteen years in the German language. That man had a friend out there in missionary work.

The Judson Centennial

Very, very few university men ever go to missionary work from Germany, and I suppose there were times when Schweitzer would have thought that that lay far outside his world of interest. But seven years ago he became a medical student in Paris that he might become a medical missionary in Africa, and now he is out there. One of the most brilliant careers that German university life had so far for the next quarter of a century is closed suddenly, and the man who was opening and entering into that wonderful experience and triumph is out in West Africa. In nine months last year he had two thousand cases in his little medical hospital. His wife, of whom he writes most charmingly, is a woman of the same mind, a medically trained woman. Why is Schweitzer there? I say he would not use our orthodox language about that, but yet he does use that Name, and he says, "My Master sent me; my Master sent me," and his Master is Jesus Christ. What a strange and wonderful thing this is that is happening to the world, that one Name is covering all the continents through these hearts that carry it in their love and in their sacrificial devotion! What a wonderful deed God is doing in our own century and before our very eyes upon this great heart of our human race!

But what is he doing? What is this that is happening to the world? What use is it having this Name everywhere? What act of God is further represented when this name of Jesus Christ is carried? Ask the men in China and India. Have they not heard great names? Yes, they have heard of Mohammed, they have heard of Buddha, they have heard of many other founders of great sects that number their adherents by the millions. But why, why do they welcome Jesus Christ? Why is his name now the spell that is drawing the world as it were to one center? And they will tell you it is because the man who brings the name of Jesus Christ is the only man in the world that ever is able to speak of the loving mercy of God. The loving mercy of God! To many of them the name "God" itself is strange and startling; but, when they have heard it said until they know something of its awful moment, to hear it said further that he is merciful, and that his mercy is full of love, to hear that he will come home to their hearts and deal with them as they are, and bring them into the communion of that eternal heart of his, and that Jesus Christ is the pledge of that—to deliver that message is to deliver the soul of man from its chains and its darkness, and that is what is happening to the world. The everlasting mercy of God is to-day a living force in human history. The everlasting mercy of God, the

The Judson Centennial

righteousness that Paul wrote of in Romans, is now an effective historical fact. The love that has appeared clothed in such purity is not longer to be reckoned with as a distant ideal, as a hope painted on the clouds of the future. It is now to be described as a living energy, part of the actual universe, a force that is making history. You cannot count humanity now and reckon the forces that are making mankind without reckoning this force, the everlasting mercy of the living God made known and assured to man in the name of Jesus Christ. (Applause.)

But what is this that is happening to the world? You want to know something more even than that, do you not? For an act of God done two thousands years ago, when he spoke in one man and made himself known in one life, and a message delivered by him and guaranteed by him at any cost, is still two thousand years ago; and though men and women of passionate frame may have caught its meaning and found their souls in the sunlight, and carried that sunlight round the world, you want to know whether there is something more in it than a memory and a word, whether there is something more in it than a beautiful image at the dawn of our era and a beautiful message falling from the lips of men. What more is there in this that is happening to the world? How do we know that it is an act of God? For that we who are on this platform must fall back upon one of the central, fundamental, and greatest of all the Protestant doctrines, the great doctrine of the inner witness of the Holy Spirit. (Applause.) We must fall back upon that great, great doctrine, which is simply the name for a continuous, definite, personal act of God upon every man who comes into contact with the name of Jesus Christ, upon every man who hears the message of the loving and everlasting mercy of God, upon every man who finds his will responsive to that message and that name.

Go out to China. We heard a little while ago a message from there about the strange phenomena that occurred. Psychologists might call it divided or disassociated personality. The older people call it possession by demons. Go to South India and find the devil-worshippers, and devil-worship always means becoming a devil. Go to these men who become captured so completely by darkness and by vice and by shame that the whole life is worse than bestial. See it described in Harold Begbie's book or in any other still graver record of the vice with which missionaries, and especially the Salvation Army, perhaps, are contending in Southern India. Go to any of these where these most fearful of all phenomena in human experience occur and ask

The Judson Centennial

them, What is it that is happening to the world in you? What act of God is this? Why, you see faces that were faces literally of devil-inhabited men, you see them lit with a spirit that comes straight from the heart of God. You see lives transformed. You hear lips sounding hymns of joy. You see men spending themselves for others and ordering their conduct now after the rules of Christ on the basis of the will of God. Harnack, the great German historian, has said in one of his works that the phenomena of demon possession in the early church are still very difficult to explain, but some phenomena were there that spread dismay and darkness and disaster in many lives. And then he adds the second word. He says, "At any rate, wherever Christianity goes that sort of thing comes to an end." (Applause.) And that is because an act of God has come.

I do not care much how you explain the phenomena before that act. The tremendous thing for me is the fact that wherever the message of the gospel goes, wherever a man or a woman carries it in the heart and speaks it through the lips and sounds it through the life, there that sort of thing comes to an end. The Divine Spirit is at work, and the work of that Spirit is, as it were, to make the Christ of two thousand years ago real, present, living to the men of to-day. The work of that Spirit is to make that incredible word, "mercy," actually credible and acceptable to the individual heart. This is what God is doing, and this is the act of God that your Convention has been celebrating.

Back you look to Adoniram Judson and his young wife setting sail on that little vessel—you and I would not trust ourselves in it across the Atlantic for a thousand dollars apiece—and as they get on board they say farewell, and he bids his wife's parents say farewell to her forever in this world, and they go right out there. Oh, how lonely it must have seemed! I wonder how it is that men could repeat the courage of the original apostles, how they could confront a world almost alone, and say, "Why, I have got the secret of the world's life in my message." The act of God is coming finally upon the human race. And when they penetrated into India or into Africa, and found only here and there another man of the same persuaded spirit as themselves, what sublime and noble courage was it that enabled them still to confront the great walls of darkness and the unscaled heights of heathenism and to say, "We can bring it all down unto the feet of Jesus Christ"? Why was it? It is that strange act of God in a human soul that we call *faith*, faith in himself. These men had that faith as his act; and you and I to-day are but poor

The Judson Centennial

inheritors of that past. You and I, living, we think, a larger life in a larger atmosphere, surely we are challenged by that very fact to a greater faith.

Can you have a greater faith than Judson? Is there a greater difficulty to overcome yet in the world than he saw? Yes; yes, there is. You and I do not know yet the task of the spirit of Christ in our world. Christianity is only spelling its alphabet yet. It is only telling its first message yet. There are stores of energy and meaning in the gospel that all the theologians and all the Christian poets and all the preachers have as yet not been able to unfold. There is a wealth in that divine act that has all the future of mankind within itself.

What is this that is happening to the world? Two or three millions in India are now in the church of Christ. A few hundred thousand in China. Here and there there are spots of light. What is it that is happening to the world? My brethren, this is *God*. This is God invading human history. It is the inrush of the Divine upon the fields of human experience and the substance of human personality and the creation of human character. It is the inrush of the Divine that is taking place here this afternoon. It is the inrush of God that is taking place there all over the world.

And he is doing this just as the Divine took hold of nature at earlier stages of his unfolding. Somewhere, in dim years of the past, a little material was prepared, and God gave life to it. He invaded the world with life. Somewhere in the dim forests of antiquity there was a mind gradually breaking into light, and God invaded it and created this human personality; and we know where it was in the history of the human personality that the next great stage began, and in Jesus Christ reached its consummation. There personality received its full expression in the full union of God with man, in Jesus Christ. And that which there took place was just a step, the first great opening of this great next step in the drama of history, the wonderful unfolding of the divine acts in the history of our world. This is what you are considering. It is the invasion of human life, the invasion of human personality by God himself. And when you name Jesus Christ in some far-off land, when you preach the loving mercy of God to some dark heart, when you pray until the Spirit comes and overmasters some one in the chains of shame and darkness and sets him free, when you do that, you are engaged in this wonderful work of God, you are a part of the weapons he is using, the means he is employing to invade completely the life of the human race.

The Judson Centennial

We who sit on the platform have been here to rejoice, to joy and rejoice with you all. We have been here in order that we might catch inspiration from the consideration of your triumphs. But, brethren, I were a poor speaker on missions, and especially on this occasion, if I did not say what is so obvious and said so many thousand times—that the greatest things are still to come. We are but at the dawning of the day. Let not our hearts withhold our best. If our best is a boy or a girl, let us give that boy, let us give that girl. If the best that we have is ourselves, oh, young men and women, give yourselves over to this great task of God. Is money our best? Who would call it so? Then treat it not as if it were. When priceless youth is giving itself it is giving more than gold and frankincense and myrrh. It is giving all it has, its final self forever, here and hereafter. And who are we to withhold the less that we may help them to give that all unto God?

This is what is happening to the world to-day. The greatest thing that is happening to the world is not the spread of the wireless, nor the construction of railroads, nor the knitting of the continents with the swift shuttles of our great steamship companies. Nor is it the passing of tourists from land to land; nor is it the spread of literature of every kind from one country and language to another. The greatest thing that is happening to the world is not even now the interlocking of the governments in mutual dependence. The greatest thing that God is doing in the world is that for which these are only steps of preparation. The real work is the invading of human nature by himself, and the putting of his own Spirit into the heart of all mankind. God grant that ere we pass we may see some more of that unfolding of his presence and fulfilment of his power in the name of Jesus Christ. (Applause.)

IX

CONVENTION SERMON

FAITH AND HISTORY IN THE TIMELESS ORDER

BY HENRY C. MABIE, D. D.

And these all having had witness borne to them through their faith, received not the promise, God having provided some better thing for us, that apart from us they should not be made perfect (completed).—Heb. 11: 39, 40.

The Judson Centennial

One who has lived long in the East and deeply reflected on the prevalent ethnic cults has declared that they are characterized by one serious defect, namely, their lack of *interest in history*. Christianity, on the contrary, is chiefly concerned with an event—an event historic yet cosmic, namely, the coming into the world of Jesus Christ.

Not one of the pagan religions would stake its message on the truth of any fulfilled prediction contained in its literature. One competent to examine has declared that in the entire Vedic poesy there is not one single instance of such a prediction. In the Christian Scriptures, however, there occurs not less than six hundred times the expression "in order that," indicative of some great moral ideal to be realized.

The reason for this wide difference is that in pagan systems there is no divinely purposed, all-controlling goal for nation or race regarded as a whole, "toward which the whole creation moves." In the Karma-Transmigration philosophy of Brahmanism and Buddhism, intended to explain the mystery of unmerited human suffering, this suffering is considered as an *individual* burden, whereas in Christianity the problem is a *social* burden, with the long-suffering, gracious God at its throbbing center. In India and Japan for ages it was an offense to go outside the national confines for any purpose whatever, China was long hermetically sealed, and Korea was "a hermit nation." The religions of these lands were national: the Mohammedan was Arabic, the Buddhist Indian, the Confucian Chinese, the Shinto Japanese. It remained for Christ in the apostolic mission, which succeeded his accomplished Atonement and Pentecost, to catholicize "the glorious gospel of the blessed God," epitomized in the great commission, "Go disciple all nations."

With this lack of a conception of racial unity, history therefore is emptied of all social and racial interest. No missionary motive is possible to it, while in the view of Christianity history is alive with social inspiration and self-giving passion.

Christianity a Religion of History, Yet Cosmic

I. But what is history? It is far more than mere successions in time, bald annals. Says Prof. Rudolf Eucken: "History is the unfolding of an eternal order. It implies both a transcendence of time, and an *entry into time*."

Christianity is thus essentially a religion of history, albeit a history grounded in a cosmic order. It tells of a gradual achievement, marked by "times and seasons"; it has its "fulness of times," and will eventu-

The Judson Centennial

ate in a perfected kingdom of God, involving the destinies of the whole human race.

Now this is entirely in keeping with the teaching of this eleventh chapter of Hebrews, from which my text is taken. Note a few marks of the truth of my claim. In verse three it is said: "By faith we understand that the worlds were framed by the word of God, so that things which are seen do not come of things which do appear."

But these "worlds" thus "framed," or put together, are not the material but the historic worlds (Greek, *aiōnas*), the æons, or dispensations. After all, the physical creation, to which this language has been mistakenly supposed to be limited, is but a preliminary incident of the new-creative, redemptive order contemplated.

The great names here mentioned from Abel down are given in chronological order, indicating that each name stands for an epoch thus designated.

Then the faith so impressively described represents faith as a working principle of life, and was itself a constructive factor in the formation of the period indicated; in short, the chapter as a whole is a discourse on the philosophy of history. From it I derive this theme:

THE FAITH OF THE FATHERS AND THE TIMELESS ORDER

I have just said that the faith described in the chapter is "faith as a working principle of life"—a faith that amounts to a vital test of the dependableness of spiritual promises; a test as scientific in its realm as the chemist's in his laboratory.

I have further said faith became a "constructive factor" in the making of history that matters. This does not ignore the reality of other factors that enter in. There is also, doubtless, that "stream of successions," sometimes called "happenings"—second causes not a few. But there is also an energy which a thoughtful writer has described as a something focused in pioneers and epoch-makers such as this chapter signalizes; something distinguishable from the stream, in time but not of it; something creative and militant; something which presupposes a kingdom of eternal truth, giving to it meaning and value. It is the mark of the struggle of the ages to realize the eternal order. Moreover, unless this ageless energy does rework itself in each successive period, the ancient movements sink into decadence, if indeed they do not die out. Thus each age, while linking itself to all that is good in the past, must by the Spirit of God assert its ideal independence over against the past, and win its own proper life. Thus

The Judson Centennial

our life is at once a struggle against the phenomenal forms of the past, and yet a continuance of its divine and cosmic norms. But this is only another way of saying, that at the bottom of all real history there are two fundamental potencies that outweigh all others; namely, first, a dynamic energy of some word or thought of God, and, secondly, the cooperant faith of some believer.

All Old and New Testament history was so determined. Around personages like Abram and Moses, Samuel and David, around Peter, Paul, and John, everything clustered, with Jesus as the focal center. Subapostolic history grew up in the same manner, through Origen, Justin Martyr, Athanasius, Irenæus, and their like. Through believing souls like Ansgar and Boniface, Gregory and Augustine, Columba and Cuthbert, the saving elements in the premedieval history arose.

When Ulfilas in the fourth century and Cyril in the ninth gave both written characters and Bible translation to the entire Teutonic and Slavic worlds, respectively, they thereby laid the foundation of all the learning, libraries, universities, and museums in Continental Europe.

Coming down to later times, we find the great epoch-makers on the levels of reform and evangelism were Wycliffe and Luther, Gustavus Adolphus and Calvin, Knox, Wesley, and Schwarz, Edwards, Zinzendorf, and Carey, Morrison, Judson, and Livingstone.

The Central Dynamic

2. But what was the central dynamic thus taking effect in historic forms?

Our Scripture teaches us that it lay in a certain attesting "witness" borne by God himself to those who related their lives to his express will, and so altered their life history.

The elders had witness borne to them. Abel "had witness borne to him." Enoch "before his translation had witness borne to him." And of the entire series of worthies enrolled on this *Arc de Triomphe* of the Scriptures, it is said: "And these all had witness borne to them through their faith." Not that good and believing men always in this life receive the meet inheritance due to their faith and trust. They "received not the promise"—i. e., relatively so as to exhaust it—they could not, for it was too vast. They did receive large instalments on the legacy assured, sufficient to prove the fidelity of the God that promised. Take the single instance

The Judson Centennial

of the exaltation of Moses to a unique distinction. He had from childhood the prospect of sitting some day on Pharaoh's throne, but under divine incentives he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." So "by faith he forsook Egypt, not fearing the wrath of the king." Yet God in his own way and time promoted Moses.

I once heard Sir William Ramsay, of Aberdeen, say that Paul's testimony to the vision he had on the Damascus Road created the civilization of the whole Western world. No less is it true that the faith of John Knox was the instrumental dynamic beneath the Presbyterian Protestantism of Scotland, and Wesley's of the evangelizing potency of Methodism, and Edwards' of the sturdy type of New England nationalism, and Judson's of the noblest missionary zeal of American Christianity.

In the two great centenary celebrations just observed in India—one for Gordon Hall, the other for Judson, it was estimated that within the century just closed American Christians have contributed to India alone a total of 40,000 missionaries, men and women, and \$70,000,000—more than half the contributions of the whole world. And this in addition to all that has gone to China, Japan, Africa, and the South Sea Islands.

Once put alongside such personalities from Paul down, certain more secular types like Cæsar, Alexander, Charlemagne, Philip II, Frederick the Great, and Napoleon, and the contrast will be appalling. These latter, though martial commanders or statesmen of high caliber, take no such rank in their distinctive realms as do believers like Cromwell and Wilberforce, Washington and Lincoln, Gladstone and Bright, the Lawrences, Morrison, and Neesima. To these we ascribe the title of monumental world-builders. Then the dictum of Napoleon is not true that "God is on the side of the heaviest battalions." Napoleon, indeed, called himself "the man of destiny," but he met his Waterloo. Says even Victor Hugo, his gifted fellow countryman: "Waterloo was lost. Why? Because of Wellington? Because of Blucher? No. Because of God."

"The shadow of an enormous right is projected athwart Waterloo. It is the day of destiny. A series of facts was in preparation in which there was no longer any room for Napoleon. It was time that this vast man should fall. His excessive weight in human destiny disturbed the balance. He embarrassed God. Napoleon, the immense somnambulist of a dream that had crumbled," vanished. God is on the side of the great believers.

The Judson Centennial

Our Connection with the Epoch-makers of Old

3. And now notice the nexus between the epoch-makers of old and the sort of living expected of us, their successors and spiritual heirs, "that they apart from us should not be perfected, or consummated." They lived not their lives without us, nor we without them, in deep solidarity.

But I hear one say: "But I am no Abraham nor Paul nor Morrison nor Judson, but a plain, common soul of the twentieth century, and why appeal to me on the ground of their significance and standing?" Yea, verily, you are yourself. None of us can claim to be their peer, but we are of the same genus as they. We are inextricably linked with them in the divine purpose, and by organic oneness their younger brethren in the same royal family. Then it is not true that your up-to-date modern man has outgrown the old-time folk. There are some values that are dateless; and they are transmissible to the susceptible.

Of all souls it was long since writ, "He hath set eternity in their heart." One may be so "up-to-date" as to become fatally "out-of-date," with reference to the timeless and eternal—so previous as to become ephemeral.

The Note of the Eternal

4. And now note the "better thing" provided for us.

Let us remember the significance of that great assertion of Christ, "I am come to send fire on the earth." "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father" (so as to empower you). If his own time was a period of miracle, attesting his Messiahship, ours was to be an age of supermiraculous authentication, attesting his own progressive and extended fulfilment in his followers. Pentecost was but its inaugural day. Its signs in deeper and more vital forms were to repeat themselves in us. The Pauline conversion and ministry were an archetypal expression of it; the conversion of the Roman Empire and of North Europe and the British Isles were others. The planting of Christian America, the Protestant Reformation, and modern missions with the reduction of 200 or more languages to writing and the rendering of the Christian Scriptures into 450 chief languages of the earth were further unfoldings of the supermiraculous; events all too large for human foresight or imagination, utterly non-

The Judson Centennial

producible by any evolution less than one cosmic and creative. Said a noted priest from Italy on leaving the Rooms of the British and Foreign Bible Society, "This is the one institution in all the world greater than the Vatican."

It is because of this cosmic Christ that we speak of the organic nexus between æons past and our present concrete realizations of the same dynamic that empowered the ancients.

The truth is that the Infinite, while always sufficient and complete in himself—the great "I am"—could and did also enter the plane of our human life by becoming in the mode of his earthly being, finite also, and reproducible in us.

It is in the earthly Jesus, whom Sir Oliver Lodge has called the "Sunshine—a revelation of God fitted to our terrestrial sphere," that every side of man's nature can be touched. Thus the religion of Christ is at once final and progressive. He teaches us to find the eternal in the temporal, the infinite in the finite, and the cosmic everywhere. It is in the light of such experience as he engenders, that we gain the new reading of history, and that our every-day living becomes so momentous. No philosophy of history can be adequate that fails to embrace this synthesis of the temporal and the timeless. We are "not to be guided by the spirit of the time—the *Zeitgeist*—but by what is there *all the time*"—the *Ewiggeist*. Hence it is also that the biblical writers are always so in advance of the mere annalist in the interpretation of time-symbols. The work of the Old Testament Messiah and the New Testament Jesus always figures as a cosmic reality.

The Deeper Solidarity

Here then, beloved, is the true, the momentous, solidarity between ourselves and the eternal in our lines of service. This is the nexus of which the ancestor-worship of the Orientals is the wild growth, and which it has so tragically missed. Here also is the true "apostolic succession," of which a much-mooted type is a materialization and a caricature. It is not the "apostolic," but the dynamic "succession" that matters; not the "historic episcopate," but the historico-eternal empowerment that demands to be conserved.

Against the church thus conceived the gates of hades can never prevail. They have prevailed and ever do prevail against formalized ecclesiasticism, and especially if it becomes arrogant, stereotyped, and supercilious.

The Judson Centennial

In Christ's life, whether conceived historically in himself or experientially in us, the infinitely momentous life was and is being continually reenacted on the plane of the earthly and temporal. The very object of our new being in him is the extension of that divine dynamic. Hence our preaching, as well as our conscious daily living, is to have in it the eternal note with its corresponding momentous thrill. In no other way can we conserve the true pulpit message.

Moreover, this "note of the eternal" presupposes a nexus also with certain truths native to our universe in the form of revelation which, however, have come down to us "through holy men of old who spake as they were moved by the Holy Ghost." These matters revealed are in themselves timeless, and it is that quality rather than mere chronicles of the past which constitutes the Bible a revelation. Some of the forms in which these truths are couched are indeed in the "thought vehicles" of the age in which they were uttered, but their substance is no mere product of the age, and correspondingly below the level of the inspired.

A fact like the theanthropic person of Christ, the eternal "Word"—the incarnation of the atonement conceived as cosmic realities, was preordained "from before the foundation of the world," and is not to be reduced to mere historical episodes in time. The unique birth of Jesus, together with his consequent sinlessness of life, his resurrection, and the future judgment of the world, are never to be separated from their cosmic implications.

Now, brethren, it is because principles like these, eternal in import, were present in the making, or rather remaking of great historic prototypes like Judson and other ageless men, that we are under moral compulsion to erect memorials to them. And to these principles we must adhere if we would keep alive and extend the potencies which have given to Christian missions their cosmic reconstructive power in any heathen land. The truth is, there are not, and never have been, any foreign missions worth considering where these evangelical principles have been wanting. Moreover, these positions have been and are the substantial equivalent of the Baptist position, as nucleated about Judson, and others of his spirit. To the extent also that various denominations have embraced and worked out these same principles, incited by such worthies, by whatever name the denomination is called, are they essentially one with us in the same redeemed and redeeming fraternity.

A denomination as a body, in its typical and outstanding movements and policies also, must be similarly characterized, else its mission

The Judson Centennial

becomes extinct, and its machineries, however cleverly devised, turn to decay and refuse. Even a charter once valid may become annulled, and "the lampstand be removed out of its place."

Our Real Peril

5. But what if we twentieth-century men and women, representatively assembled here, should miss this manifold or composite nexus, not only with a long line of immortals, but also with the eternal truths and the supermiraculous potencies that have been put within our reach? Not only will our loss be great and irreparable, but that of our spiritual forebears also. Then the tower of renown which the Eternal began to build for Abraham and his believing progeny can never be completed until faith like their own has been rewrought in us and our successors, till the end of time. That tower will rise through the ages, tier on tier. It rises even as we speak of them. It will never know any confusion of tongues. It will reach unto heaven, and in companionship with the great white throne endure forever.

Then the cosmic order above us has interest in its own behalf in what transpires in our lives and on our temporal plane. "To the intent that now unto principalities and powers in the heavenly places might be known by the church the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord." As in the Christian revelation a premundane order is presupposed and frequently hinted, so also the Bible represents everything for the saints as heading up in the "new heavens and new earth," with the new Jerusalem as its capital and home—something sublimely supra-mundane and celestial.

How can all these things be? God knows. Morrison, on his way to China, was asked by the master of the ship on which he sailed if he supposed he could move and change an old conservative land like China? Morrison replied, "No, I cannot, but my God can do it." When Sidney Smith ridiculed the efforts of a consecrated cobbler like Carey he forgot that just such self-effacing souls constitute shrines for the Infinite, the Cosmic. Judson, seized and imprisoned in Ava and Aungbinle for eighteen months, could not perceive the relation between the severity of that trial and the future developing of Christendom. He was imprisoned not on a charge against his religion, but on the false accusation of being a spy of Britain. Yet Judson bore it all as an event in Providence, however inexplicable. Ah! that was the miracle of it. And it was the miracle of that trust

The Judson Centennial

that so roused the torpid church to the divineness of its religion and assured for it ever-widening sympathy and support.

Shall we not then gird ourselves afresh for those outstanding forms of work which during the past century have compelled our fellow Christians of every name, and the onlooking world, to take account of us? Those forms of work have been the recovery to God and civilization of peoples morally bankrupt, like the Karens, the Pariah Telugus, Garos, Kachins, and kindred hill-tribes of northeast India, the Visayan Filipinos, Cubans, Porto Ricans, and the black races everywhere. This power has been manifest also in European lands, where State Churchism has nearly run itself out, and the life of those peoples has been deeply renewed through our message. This has been manifested throughout Scandinavia and in Finland, in Russia and Siberia, in Germany and Hungary, in Bohemia, Bulgaria, and the Latin nations, so that on these peoples the Baptist name is indelibly written. And likewise among scores of nationalities immigrant to our New World, and notably among the blacks of the South imported to this land for quite other purposes, the power of this same gospel has been no less marked.

Now a movement marked by such virilities, able to bring the lowliest of mankind almost by a bound into those great ultimates of faith represented by us, is no ordinary phenomenon. It is among the preeminently supermiraculous signs of the gospel era in which we live, a movement that cannot be spared from the divine reconstructions at work on earth. The essential dynamic beneath it is the appeal in the Spirit of God to the fundamental personality of peoples long despised and oppressed, yet realizable through the grace of the gospel that has been demonstrated by our missionary history. It is this that has given a name and standing to our people quite irrespective of our denominational title.

Christians of other names indeed have shared largely with us in kindred movements, yet none of them can fully take our place, nor make good the loss should we prove recreant. Many there are, indeed, eager to take over our flourishing and more esthetic plants after we have created them out of the raw, such, *e. g.*, as are embodied in colleges, universities, and hospitals. They still repudiate, however, our biblical interpretations of the very nature of the church, with its simple conception of ordinances and the Christian ministry. To this can we ever consent without inviting upon ourselves judicial blindness, and writing Ichabod upon the noblest enterprises of our denominational career?

The Judson Centennial

When God's ancient Israel had crossed the Jordan, and prior to the advance for farther conquest, they were commanded to take twelve stones from the bed of the stream where the priests' mediating feet had held back the otherwise whelming flood, and to erect a memorial pillar in token of the good hand that had led them hitherto, and in troth of the Presence that would still exploit them. In after years, when any should ask, "What mean ye by these stones?" they were to answer that "The waters of Jordan were cut off before the Ark of the Covenant, as the Lord your God did to the Red Sea, and Israel came over this Jordan on dry land, . . . that all the people of the earth might know the hand of the Lord; that it is mighty, that ye might fear the Lord your God forever."

So here to-day we erect a new monumental pillar, and pass into the future.

V

CENTENNIAL SIDE-LIGHTS

V

CENTENNIAL SIDE-LIGHTS

I

1814 . The Missionary Centennial . 1914

THE NORTHERN BAPTIST CONVENTION

Wednesday, June Twenty-fourth



The Afternoon Session

1. HYMN *Tune, Italian Hymn*

(The people rising)

Thou, whose almighty word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray;
And where the Gospel's day
Sheds not its glorious ray,
Let there be light.

Thou, who didst come to bring
On Thy redeeming wing
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now to all mankind
Let there be light.

Spirit of truth and love,
Life-giving holy Dove,
Speed forth Thy flight;
Move o'er the waters' face
Bearing the lamp of grace,
And in earth's darkest place
Let there be light.

Holy and blessed Three,
Glorious Trinity,
Wisdom, Love, Might!
Boundless as ocean's tide
Rolling in fullest pride
Through the world, far and wide,
Let there be light!

2. THE READING OF THE SEVENTY-SECOND PSALM AND THE CON- CERTED PRAYING OF THE LORD'S PRAYER.....

Rev. T. A. T. Hanna, Pennsylvania
(Who married Emily Judson)

3. THE PRESENTATION OF THE VETERANS WHO ATTENDED THE JUBILEE AT PHILADELPHIA IN 1864

Mrs. S. L. Brackett, Pennsylvania	Rev. A. G. Lawson, New York
Frances N. Brooks, Massachusetts	Rev. A. J. Padelford, Massachusetts
Rev. G. S. Chase, Massachusetts	Mrs. Sarah Potter, Illinois
Rev. M. B. Comfort, New York	Rev. T. W. Powell, Ohio
Rev. A. R. Crane, New Jersey	Rev. V. A. Sage, New York
Mrs. A. J. Gordon, Massachusetts	Mrs. E. O. Stevens, New York
Rev. G. B. Ilsley, Maine	Mrs. S. J. Taylor, Dis't of Columbia
Rev. G. W. Lasher, Ohio	Rev. D. W. Wilcox, New York

'63. Rev. D. A. W. Smith, Burma

'63. Mrs. D. A. W. Smith, Burma

'63. Mrs. Mary E. Colburn, Massachusetts

Response on behalf of the Veterans (ten minutes)

Rev. M. B. Comfort, Assam and New York

[This is a reproduction of the Souvenir Program.]

The Judson Centennial

Page four]

THE MISSIONARY CENTENNIAL

4. ADDRESS, Adoniram Judson (thirty minutes)
Rev. O. P. Gifford, D. D., Massachusetts

5. ADDRESS, The Judson Centennial in Burma (twenty minutes)
Rev. Frank M. Goodchild, D. D., New York

6. HYMNTune, Missionary Chant
(The people rising)

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

For Him shall endless prayer be made
And endless praises crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen!

7. ADDRESS, One Hundred Years of American Baptist Missionary
History (sixty minutes) Rev. Nathan E. Wood, D. D.,
Massachusetts

8. HYMNTune, Materna
(The people rising)

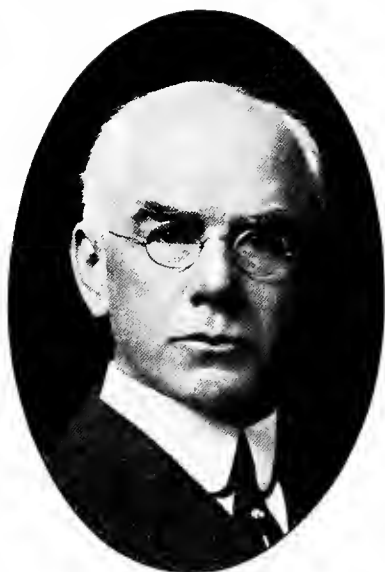
This hymn was written especially for this occasion by Rev. Howard B. Grose,
D. D., Editor of "Missions."

A hundred years sing praise to Thee,
Eternal God above;
And countless voices raise to Thee
Their grateful hymns of love.
These wondrous years their story tell
Of peoples born again,
Of nations howed beneath the spell
Of Him who died for men.

On Burma's shores, where Judson wrought,
Lo, ransomed hosts upraise
The banner of the truth he taught,
And sing the songs of praise.
So India, China, and Japan,
While idol temples fall,
See converts hail the Son of Man,
And crown Him Lord of all.

All lands redeemed sing praise to Thee,
O Christ, our Lord and King;
We join the choir and raise to Thee
Love's joyous offering.
A hundred years! Ring out, glad bells,
The Gospel full and free,
While all the mighty chorus swells
The praise, O Lord, to Thee.

9. ADDRESSAdoniram B. Judson, M. D., New York
10. ADDRESSRev. Edward Judson, D. D., New York
11. PRAYER AND BENEDICTION.....Dr. Edward Judson



HENRY BOND
President of Northern Baptist Convention,
1912-1914



D. A. W. SMITH, D. D.
Fifty years in Burma



HOWARD B. GROSE, D. D.
Editor of "Missions"



N. E. WOOD, D. D.
Centennial Historian

The Judson Centennial

THE MISSIONARY CENTENNIAL

[Page five]

The Evening Session

1. HYMNTune, Coronation

(The people rising)

All hail the power of Jesus' name!	Let every kindred, every tribe,
Let angels prostrate fall;	On this terrestrial ball,
Bring forth the royal diadem,	To Him all majesty ascribe,
And crown Him Lord of all.	And crown Him Lord of all.

Sinners, whose love can ne'er forget	Oh, that with yonder sacred throng
The wormwood and the gall,	We at His feet may fall;
Go, spread your trophies at His feet,	We'll join the everlasting song
And crown Him Lord of all.	And crown Him Lord of all.

2. READING OF SCRIPTURE AND PRAYER...Rev. Walter Bushell, Burma

3. ADDRESS, The Baptists and the Future of Foreign Missions (sixty minutes)Rev. William C. Bitting, D. D., Missouri

4. HYMNTune, Harwell

(The people rising)

This hymn was written especially for this occasion by Rev. J. M. Lyons, of Germantown, Pa., eighty-six years of age, and was given first place by the committee. The first stanza contains a reminiscence of Grant's troops cheering him as he passed by the lines in the terrible but victorious campaign of 1864.

Onward speed, ye men of Heaven,
Haste ye for the thickest fight,
Holy trusts to you are given,
True defenders of the right.
Lo, the world is in commotion,
Great events and grand are nigh;
Pledge anew your heart's devotion,
Your great Leader's passing by.

Here the fathers took their station,
Teaching love divine for man;
Rise, proclaim the great salvation,
Carry on what they began.
Up and on, nor halt, nor linger,
Nor be idly waiting found,
Lo, Faith points with radiant finger
Where the victors glad are crowned.

Through the clouds the light is breaking
And the ling'ring shadows flee,
Joyful souls, from slumber waking,
Shout the year of Jubilee.
Hallelujah, let glad voices
Sound it over hills and plains;
Now the host redeemed rejoices,
Lo, our Lord Jehovah reigns.

5. SENDING OUT THE MISSIONARY REENFORCEMENTS. Introductions by Rev. Fred P. Haggard, D. D., Home Secretary of the Society.

The Judson Centennial

Page six]

THE MISSIONARY CENTENNIAL

Official List of New Appointees *American Baptist Foreign Mission Society*



Sailed previous to the Convention

ASHER K. MATHER
Mrs. ASHER K. MATHER

JUDSON C. KING, M. D.
Mrs. JUDSON C. KING

Sailing in the fall of 1914

GODFREY L. BERGMAN
Mrs. GODFREY L. BERGMAN
RAYMOND N. CRAWFORD
RUTH DANIELS
I. NEWTON EARLE, JR.
Mrs. I. NEWTON EARLE
ROYAL H. FISHER
Mrs. ROYAL H. FISHER
VICTOR HANSON
Fiancée: LUCIA M. PARKS

Mrs. IDA M. HOLDER
ARCHIBALD D. MCGLASHAN
AMORETTE PORTER
WALTER E. RODGERS
Mrs. WALTER E. RODGERS
WILLIAM H. STALLINGS
CLARENCE E. VAN HORN
Fiancée: ALICE M. OWELLS

Sailing in 1915 or thereafter

ARCHIBALD G. ADAMS
Mrs. ARCHIBALD G. ADAMS
HAROLD DE B. BARSS
Mrs. HAROLD DE B. BARSS
ZO D. BROWNE
Mrs. ZO D. BROWNE
ALEXANDER C. HANNA
Mrs. ALEXANDER C. HANNA
HERBERT C. LONG

WALTER P. MCLEOD, M. D.
Fiancée: RUBY BRUNER
FRANCIS P. MANLEY
Fiancée: EDITH A. ARGO
JESSE E. MONCRIEFF
LESLIE B. MOSS
Fiancée: MARION F. VENN
MAURICE T. PRICE
ROBERT S. WALLIS
Fiancée: CAROLINE P. LANG-
WORTHY

Appointees of the Woman's American Baptist *Foreign Mission Society*

HARRIET C. BENNETT
ALICE C. BIXBY
OMIE E. CARTER
MABELLE R. CULLEY
VIOLET G. ETTENGER
HELEN M. GOOD
ELIZABETH HAY

MARION C. MASON
ETHEL PHELPS
SUSAN ROBERTS
ETHEL M. SMITH
HARRIET N. SMITH
FLORENCE R. WEAVER, M. D.

The Judson Centennial

THE MISSIONARY CENTENNIAL

[Page seven]

6. HYMNTune, Cutler

(The people rising)

The Son of God goes forth to war,
A kingly crown to gain:
His blood-red banner streams afar,
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain;
Who patient bears His cross below,
He follows in His train.

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the cross and flame:
They met the tyrant's brandished steel,
The lion's gory mane,
They bowed their necks, the death to feel:
Who follows in their train?

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in His train?

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train.

7. BENEDICTION



The Centennial of the American Baptist Foreign Mission Society

Thursday, June Twenty-fifth



The Morning Session

1. HYMN, Christ for the World We Sing

No. 1 in "The World Evangel," but the ordinary tune.

(The people rising)

2. PRAYER Rev. William Pettigrew, Assam

3. ADDRESS, The Challenge of the Hour

President Carter Helm Jones, D. D., Washington

4. OPEN PARLIAMENT

5. HYMN, The Morning Light is Breaking

No. 283 in "The World Evangel," first tune.

(The people rising)

6. INTRODUCTION OF REV. ARTHUR C. BALDWIN, Foreign Secretary

The Judson Centennial

Page eight]

THE MISSIONARY CENTENNIAL

7. BRIEF ADDRESSES BY MISSIONARIES

Rev. S. E. Moon, Congo
Rev. G. H. Hamlen, Bengal-Orissa
Rev. J. M. Baker, South India

8. HYMNTune, America

This hymn was written especially for this occasion by Rev. James Many, Washington, D. C.

(The people rising)

Our fathers gave their all,
When they heard Jesus' call
To save the world;
Into the heathen land
Went forth that sacred band
To honor God's command,
And save the world.

Theirs was a sacred trust,
Pray, give, and go they must
To save the world.
They did not seek for fame,
But went in Jesus' name
Lost peoples to reclaim
And save the world.

Now, in the morning glow,
Up, Christians, forward go
To save the world;
God's truth and love declare
To all men everywhere;
Christ's glorious triumph share
And save the world.

9. BUSINESS

10. PRAYER

11. ADJOURNMENT

■ ■

The Afternoon Session

1. HYMN, No. 48 in "The World Evangel"

(The people rising)

Oh, spread the tidings 'round, wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound,
The Comforter has come.

Chorus:

The Comforter has come, the Comforter has come,
The Holy Ghost from heaven, the Father's promise given;
Oh, spread the tidings 'round, wherever man is found,
The Comforter has come.

The long, long night is past, the morning breaks at last,
And hushed the dreadful wail and fury of the blast,
As o'er the golden hills the day advances fast,
The Comforter has come.

Chorus

Lo, the great King of kings, with healing in his wings,
To every captive soul a full deliverance brings;
And through the vacant cells the song of triumph rings,
The Comforter has come.

Chorus

O boundless love divine! How shall this tongue of mine
To wond'ring mortals tell the matchless grace divine—
That I, a child of sin, should in his image shine?

The Comforter has come.

Chorus

The Judson Centennial

THE MISSIONARY CENTENNIAL

[Page nine]

2. PRAYER Rev. J. M. Foster, D. D., China

3. REPORT OF THE JUDSON CENTENNIAL COMMISSION
President George E. Horr, D. D., Chairman

4. BRIEF ADDRESSES BY MISSIONARIES

Rev. J. E. Cummings, D. D., Burma Rev. C. L. Davenport, Burma
Rev. D. A. W. Smith, D. D., Burma Rev. H. B. Benninghoff, Japan
Rev. David Gilmore, Burma Rev. R. B. Longwell, Assam
Rev. Jacob Speicher, China

5. HYMN, Onward, Christian Soldiers

No. 215 in "The World Evangel"
(*The people rising*)

6. AWARD OF CENTENNIAL PRIZE LIBRARIES
Mr. Henry Bond, President of the Convention

7. ADDRESS, The Appeal of the East to the Churches of the West
Rev. W. A. Hill, Minnesota, Member of the Centennial Party
to the Far East

8. HYMN *Tune*, The Son of God Goes Forth to War

This hymn was written especially for this occasion by Rev. Wallace I. Coburn,
of North Bennington, Vt.

Awake, awake, O Church of God!
Comes now to thee the call
Of Christ, thy Lord, who bids thee on
Till every foe shall fall.
What though the hosts of darkness stand,
Their last fierce battle make?
The Victor, Christ, He summons thee;
O Church of God, awake!

O Church of God, lose not the day,
That now has come to thee;
A world, awaking from its sleep,
Is waiting light to see.
On heathen altars fires burn low,
Forsaken temples are;
Now, now advance, let idols fall,
And Christ be known afar.

The fathers heard; they followed fast,
And eager met the foe,
The prison's chain, the dungeon's gloom,
And drank the cup of woe.
With faith-cleared eye they saw the Lord.
The meaning of His cross;
For mankind's sake, for Jesus' love,
All things they counted loss.

The toil and labor of the years,
Let these not be in vain;
Haste, reap where others sowed in tears,
And weary served in pain.
Thy sons, thy daughters, ready are
To dare for Jesus' sake;
O golden hour! What call is thine!
O Church of God, awake.

9. PRESENTATION OF FRATERNAL DELEGATES
By Rev. Fred P. Haggard, D. D., Home Secretary

The Judson Centennial

Page ten]

THE MISSIONARY CENTENNIAL

Missionary Organizations which have sent Greetings, with Names of Fraternal Delegates Present

Boards in the United States

American Advent Mission Society	Mr. CHURCHILL H. CUTTING
American Bible Society	Rev. T. B. RAY
Foreign Mission Board of the Southern Baptist Convention	Rev. M. T. MORRILL, A.M.
China Inland Mission (American Branch)	Rev. A. G. LAWSON, D.D.
Mission Board of the Christian Church	Miss SARA M. LONGSTRETH
Missionary Society of the Evangelical Association ..	Mr. MORNAY WILLIAMS
Federal Council of the Churches of Christ in America	Rev. A. McLEAN, D.D.
American Friends' Board of Foreign Missions	WILLIAM DOUGLAS MACKENZIE, D.D., LL.D.
Foreign Missionary Association of Friends of Philadelphia	Rev. L. L. UHL, D.D., Ph.D.
Laymen's Missionary Movement of the United States and Canada	Rev. EDWARD S. NINDE, D.D.
Foreign Christian Missionary Society	Rev. W. W. PINSON, D.D.
Christian and Missionary Alliance	Rev. GEORGE ALEXANDER, D.D.
General Mission Board of the Church of the Brethren	Rt. Rev. WM. LAWRENCE, D.D.
American Board of Commissioners for Foreign Missions	Rev. E. W. MILLER, D.D.
Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America	Rev. J. C. ROBBINS
Parent Home and Foreign Missionary Society of the African Methodist Episcopal Church	Rev. PAUL DE SCHWEINITZ, D.D.
General Missionary Board of the Free Methodist Church of North America	Mr. A. B. NICHOLS
Board of Foreign Missions of the Methodist Episcopal Church	Rev. FRANCIS E. CLARK, D.D., LL.D.
Board of Missions of the Methodist Episcopal Church, South	
Board of Foreign Missions of the Methodist Protestant Church	
Missionary Education Movement	
Executive Committee of Foreign Missions of the Presbyterian Church in the United States	
Board of Foreign Missions of the Presbyterian Church in the United States of America	
Board of Foreign Missions of the United Presbyterian Church of North America	
Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America	
Board of Foreign Missions of the Reformed Church in America	
Board of Foreign Missions of the Reformed Church in the United States	
Scandinavian Alliance Mission	
Seventh-Day Adventists Denomination	
Student Volunteer Movement	
Foreign Missionary Society of the United Brethren in Christ	
Society of the United Brethren for Propagating the Gospel among the Heathen	
Foreign Department of the International Committee of Young Men's Christian Associations of North America	
Foreign Department of the National Board of the Young Women's Christian Associations of the United States of America	
The World's Christian Endeavor Union	

The Judson Centennial

THE MISSIONARY CENTENNIAL

[Page eleven]

Boards in Canada

Canadian Baptist Foreign Mission Board	Rev. J. G. BROWN, D.D.
Canada Congregational Foreign Missionary Society	
Missionary Society of the Methodist Church, Canada	
Foreign Mission Committee of the Presbyterian	
Church in Canada—Western Division	

Boards in Great Britain

Baptist Union of Great Britain and Ireland	
Brethren's Society for the Furtherance of the Gos- pel among the Heathen	Rev. PAUL DE SCHWEINITZ, D.D.
British and Foreign Bible Society	
China Inland Mission	
Church of England Zenana Missionary Society ...	
Church Missionary Society for Africa and the East	
Church of Scotland Foreign Mission Committee ...	
Continuation Committee of the World Missionary Conference, Edinburgh	Rev. J. H. FRANKLIN, D.D.
Friends' Foreign Mission Association	Rev. R. L. SIMKIN
London Missionary Society	
Mission to Lepers in India and the East	Mrs. W. M. DANNER
Foreign Missions Committee of the Presbyterian Church of England	
Regions Beyond Missionary Union	
Society for the Propagation of the Gospel in Foreign Parts	
Sudan United Mission	
United Free Church of Scotland's Foreign Mission Committee	

The Missions of the Society

Missions in Burma	Rev. D. A. W. SMITH, D.D.
Missions in Assam	Rev. M. C. MASON, D.D.
Missions in South India	Rev. A. H. CURTIS
Missions in Bengal-Orissa	Rev. G. H. HAMLEN
Missions in South China	Rev. JACOB SPEICHER
Missions in East China	Rev. CHARLES S. KEEN
Missions in West China	
Missions in Central China	
Missions in Japan	Rev. H. B. BENNINGHOFF
Missions in Africa	Rev. P. C. METZGER
Missions in the Philippine Islands	Rev. P. H. J. LERRIGO, M.D.
Missions in France	
1. Franco-Swiss	
2. Franco-Belgian	
Missions in Germany	
Missions in Sweden	Rev. O. J. ENGSTRAND
Missions in Spain	
Missions in Russia	
Missions in Finland	Rev. JOHN A. KALLMAN
Missions in Denmark	
Missions in Norway	Rev. O. BREIDING

Other Cooperating Societies of the Convention

American Baptist Home Mission Society	Rev. H. L. MOREHOUSE, D.D.
American Baptist Publication Society	Rev. A. J. ROWLAND, D.D.
Woman's American Baptist Home Mission Society	Mrs. A. G. LESTER
Woman's American Baptist Foreign Mission Society	Mrs. H. B. MONTGOMERY



10. ADDRESS by President William Douglas Mackenzie, D. D., LL. D.,
Hartford, Connecticut, representing the American Board of
Commissioners for Foreign Missions, and speaking on behalf
of all the Fraternal Delegates

The Judson Centennial

Page twelve]

THE MISSIONARY CENTENNIAL

II. HYMNTune, Grostete

(The people rising)

Soon may the last glad song arise
Through all the millions of the skies—
That song of triumph that records
That all the earth is now the Lord's!

Let thrones and powers and kingdoms be
Obedient, mighty God, to Thee!
And over land and stream and main,
Wave Thou the scepter of Thy reign!

Oh, let that glorious anthem swell,
Let host to host the triumph tell,
That not one rebel heart remains,
But over all the Saviour reigns!

12. PRAYER AND BENEDICTION



The Evening Session

I. HYMNTune, Federal Street

This hymn was written especially for this occasion by Miss Ellen Hamlin Butler, of Bangor, Maine.

(The people rising)

Saviour of men, to Thee belong
Worship and praise in holy song.
Angels exalt Thy power above;
Ours is the rapture born of love.

Still dost Thou stretch beseeching hands,
Longing to bless the outer lands.
Still is Thy dearest hope denied,
Still is Thy love unsatisfied.

All that Thy people call their own,
Thou hast bestowed, and Thou alone.
All that we dare to do or be,
Master of life, has come from Thee.

Lord, here and now, our souls prepare,
Gird us Thy tireless quest to share,
Till earth's last kingdom we behold,
Shepherd of nations, in Thy fold.

2. PRAYER..... Rev. A. H. Curtis, South India

3. ADDRESS, Money or Life

Rev. Emory W. Hunt, D. D., General Secretary of the Society

4. HYMNTune, Doane

(The people rising)

Fling out the banner: let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross on which the Saviour died.

Fling out the banner: heathen lands
Shall see from far the glorious sight;
And nations, crowding to be born,
Baptize their spirits in its light.

Fling out the banner: angels bend
In anxious silence o'er the sign,
And vainly seek to comprehend
The wonder of the love divine.

Fling out the banner: let it float
Skyward and seaward, high and wide:
Our glory only in the Cross,
Our only hope, the Crucified.

5. ADDRESS, Why We Should Enlarge Our Plans

John R. Mott, LL. D., Chairman of the Continuation Committee of the Edinburgh Conference

6. HYMNTune, Austria

(The people rising)

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime.
Hark, the waking up of nations,
Gog and Magog to the fray:
Hark, what soundeth? is creation
Groaning for its latter day?

Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward, for the right!
On, let all the soul within you
For the truth's sake go abroad.
Strike, let every nerve and sinew
Tell on ages, tell for God.

7. PRAYER AND BENEDICTION

The Judson Centennial

II

REPORT OF THE JUDSON CENTENNIAL COMMISSION

The Judson Centennial Commission was appointed by the Board of Managers of the American Baptist Foreign Mission Society, September 14, 1910, to secure a proper observance of the centennial of Adoniram Judson's arrival in Burma and the organization of the American Baptist Foreign Mission Society. The Commission organized at Rochester, New York, March 16, 1911, by the election of the following officers and Executive Committee:

President, Rev. Augustus H. Strong, D. D., LL. D.

Vice-president, J. S. Dickerson, Litt. D.

Recording Secretary, Rev. Stacy R. Warburton

Treasurer, Chas. W. Perkins

Executive Committee

Rev. E. A. Hanley, D. D.

Rev. A. C. Baldwin

Col. E. H. Haskell

Pres. George E. Horr, D. D.

Mrs. M. Grant Edmands

Rev. Walter Calley, D. D.

Rev. H. J. White, D. D.

Rev. C. H. Moss, D. D.

Rev. Thos. S. Barbour, D. D.

Mrs. H. G. Safford

Miss H. S. Ellis

Rev. F. P. Haggard, D. D.

Doctor Hanley later resigned and the following were added to the committee:

Rev. Herbert S. Johnson, D. D.

Rev. H. B. Grose, D. D.

Rev. J. H. Franklin, D. D.

Mr. E. S. Butler

The latter became treasurer vice Mr. Perkins, resigned.

The Executive Committee was organized with President George E. Horr, D. D., as Chairman, and Miss Harriett S. Ellis as Recording Secretary. Rev. Fred P. Haggard, D. D., was elected Executive Secretary, and Rev. Stacy R. Warburton, Assistant Secretary.

The Judson Centennial

The conduct of the centennial celebration has been under the direction of the Executive Committee, but no plans have been undertaken or expenditures authorized without the approval of the Board of Managers of the Foreign Mission Society.

The general plan of the celebration included cooperation with a committee in Burma in a worthy observance of the centennial of the founding of that mission by Judson, and also a campaign of education and inspiration among the churches in America. Linking these together was the Judson Centennial Tour to Burma and our other mission fields of Asia.

The committee in Burma, to whose efficient secretary, Rev. J. E. Cummings, D. D., not a little of the success of the Burma celebration is due, was an integral part of the Commission, but very properly all details of the centennial plans in that field were left to them. The observance was a notable one. The principal meetings were held in Rangoon, the lieutenant-governor presiding at one of the sessions. Meetings were also held at Moulmein, Mandalay, and other centers, with memorable memorial services at Amherst, Aungbinle, and Ava. By invitation of the Society representatives were present from most of our Baptist missions in Asia, together with delegates from the missions of other denominations in India and Siam. The presence of the members of the Judson Tour party, and other visitors from America, aided in making the celebration one worthy of the great pioneer and of the Society.

The Judson Centennial Tour was largely an experiment. No such tour had previously been conducted, and it was impossible to announce all the details in advance, or to estimate the expense accurately. But the tour was a great success, so much so that members of the party and missionaries unite in urging that a similar tour be arranged every three or five years. The original plans contemplated two tours, one around the world, the other to Burma and return. But the small number of applications for the shorter tour, together with unforeseen changes in the steamship schedules, made it advisable to cancel this tour. The main party sailed from San Francisco, August 26, 1913, under the direction of Rev. James V. Latimer of the East China Mission, and visited Japan, Central, East, and South China, the Philippines, Burma, Assam, Bengal-Orissa, and South India, returning via Naples to New York, March 12. A second party sailed October 5, overtaking the main party in South China. In Japan and North India the tour was under the direction of Thos. Cook and Son; elsewhere arrangements were made through the

The Judson Centennial

missionaries of the Society. By authorization of the Board an experienced missionary in each field was set apart to conduct the party, with the result that the tourists saw the things most worth seeing, from both missionary and sightseeing points of view. This was a most important feature of the tour. From twenty to thirty persons—pastors, laymen, and women—made up the party in different portions of the tour, and all were intent upon one purpose—to see at first hand the work of the missionaries, with the results and needs of their work. Owing largely to the difficulty of forecasting the expenses, the tour resulted in a deficit of \$598.21, which, however, was less than the deficit anticipated by the Board. The tour was well worth while, the extra contributions of members of the party alone far exceeding the net loss to the Society. From the experience which has been gained it will be possible in the future to conduct other tours to the mission fields with even greater success.

The Centennial Campaign in the United States was confined practically to the regular foreign mission period of the year—January, February, and March. However, Judson Day, Sunday, July 13—the centenary of the arrival of Judson and his wife in Rangoon—was observed in many of the churches. A simple program was suggested by the Commission, including the church service, the Sunday-school, and the young people's society. This program was sent out through the Department of Missionary Education.

The general Judson Centennial Campaign was also conducted through the Department of Missionary Education. In the number of churches cooperating this was the most successful foreign mission campaign which the Society has had. It is impossible to tell how many churches participated actively, but more or less literature was supplied to 2,047. Special centennial features were the circulation of the books "Judson the Pioneer," among the boys, and "Ann of Ava," among the girls, study classes using the centennial text-book "Following the Sunrise," a special edition of the Missionary Education Movement Easter program, "The Triumph of Christ," introducing a unique Judson exercise, the circulation of a specially prepared lithograph portrait of Judson, the sale of the Judson Medal, and the collection of a special Judson Memorial Offering. A further word should be said regarding certain of these.

One of the most important actions of the Commission was the publication, through the American Baptist Publication Society, of a number of much-needed books. One of these was a text-book on the work of the Society, in historical form. The Commission was

The Judson Centennial

fortunate in securing Mrs. Helen Barrett Montgomery to write this book, "Following the Sunrise." It has been widely sold and studied. A most attractive life of Ann Hasseltine Judson was available in "Ann of Ava," published by the Missionary Education Movement, but no life of the heroic Judson himself had ever been written in form for boys. Recognizing the importance of introducing the great missionary to the boys in our Baptist homes, the Commission arranged with Rev. J. Mervin Hull, whose writings for boys and young people were well known, to prepare such a book, and "Judson the Pioneer" is the notable result. A manuscript different in character from any of those mentioned was also offered to the Commission by the author, Rev. J. L. Hill, D. D., and was published under the title "The Immortal Seven—Judson and his Associates"—a unique and interesting volume. Mention should also be made of "Jesus Christ's Men," a dramatic presentation of the beginnings of our Baptist missionary work, written by Mrs. Caroline Atwater Mason and published independently of the Commission by the Publication Society. The sale of the books reported by the Publication Society up to April 1, 1914, was as follows: "Following the Sunrise," 9,087 copies, of which 1,370 were distributed by the Department of Missionary Education; "Judson the Pioneer," 3,697; "Jesus Christ's Men," 1,621; "The Immortal Seven," 1,188. These books will continue to be sold for an indefinite time to come. It was the plan and hope of the Commission to have also a serious historical volume on the one hundred years of the Society's work, and Doctor Barbour, the former Foreign Secretary of the Society, undertook the authorship. After a large amount of invaluable material had been collated, however, and the promise was good for a noteworthy production, and a large part of the work was nearly ready for press, Doctor Barbour was compelled by ill health to postpone its completion, to the great disappointment of himself, as well as the Commission. It is hoped that the work may yet be finished.

The Judson Centennial Medal was struck in order to furnish a permanent souvenir of the Centennial, which would also have a distinct educational value to those who possessed it, especially the children and young people. The medals were manufactured by the Whitehead and Hoag Company of Newark, New Jersey, who made a special model of Judson's head for the design on the obverse. On the reverse was the seal of the Society. The medals had a large sale, though the limited time during which they could be sold naturally affected their circulation. The medal formed a part of the

The Judson Centennial

badge given to delegates to the Northern Baptist Convention this centennial year.

It was believed that the centennial celebration would be incomplete without some definite financial objective. Various plans were suggested, both by the missionaries in Burma and by friends in this country. The necessary limitations of the Budget-Appportionment Plan, together with the natural reaction which might be expected in the future, made it unwise or impossible to adopt any plan calling for the raising of a special fund. It was finally decided through agreement by all the foreign societies to ask the Sunday-schools to assume the budget for educational work, and a pamphlet was issued containing suggestions of definite items which could be taken by individual schools. It is too soon to announce the result of this plan.

A valuable feature of the Centennial Campaign was the wide use of two new stereopticon lectures prepared under the direction of the Commission: one a life of Judson, entitled "The Story of Judson," and the other a historical survey of the century, "A Century of Missionary Achievement." A number of sets of each lecture was prepared, and placed in the hands of the District Secretaries and the Department of Missionary Education. They were in constant demand, and will be used widely for some time to come. The lecture, "The Story of Judson," was practically identical with one widely circulated during the year by the Missionary Education Movement.

Mention should be made of the valuable assistance rendered in the campaign by Rev. Edward Judson, D. D., who traveled extensively among the churches, giving addresses on the work of his father. The churches were eager to hear the great pioneer's son, and far more than the time at his disposal could have been used in this noteworthy service.

Perhaps the most valuable feature of the whole Centennial Campaign has been the voluntary observance by pastors and churches in all parts of the country. Original programs have been prepared, addresses and sermons without number have been preached, and throughout our denomination the life of the great missionary and its results have been studied as never before. Not all that was hoped from the campaign has been realized, but, on the other hand, in many ways the Centennial has been successful far beyond expectations. It would have been a tremendous loss not to have observed so noteworthy an event. We rejoice to have had a part in it.

BOSTON, June, 1914.

The Judson Centennial

The Judson Centennial 1814 1914 *American Baptist Foreign Mission Society* *to the*

Greetings:-

In grateful commemoration of the fact that God, in his providence, was pleased to use Adoniram Judson as his instrument in the founding of the American Baptist Foreign Mission Society, and has blessed its history with one hundred years of successful missionary endeavor, in the extension of his kingdom among the nations, it has been decided to make the coming anniversary of the Society the occasion of a Judson Centennial Celebration.

The Society cordially invites your honorable body to send fraternal greetings, and, if agreeable, to be represented by a delegate, on the occasion of this celebration, in Tremont Temple, in the City of Boston, June the twenty-fourth, and the twenty-fifth, nineteen hundred and fourteen.

The Grace of our Lord Jesus Christ be with you.

On behalf of the Society,

Ernest De Witt Burton,

*Chairman of the
Board of Managers*

*Boston, Massachusetts, U. S. A.
March 10, 1914.*

*George Briggs Huntington,
Recording Secretary.*



FACSIMILE OF INVITATION SENT BY THE FOREIGN SOCIETY TO FRATERNAL BODIES

The Judson Centennial

III

FRATERNAL GREETINGS .

The Fraternal Greetings received from the missionary organizations of this country and Europe were most gratifying in their character, and we wish it were possible to include them all, as a most remarkable expression of Christian appreciation and fellowship in the work of world evangelization. A few representative replies are given. Some were beautifully engrossed and illuminated; all will be prized in the archives of the Society, which rejoices in its filial relations with these agencies of the kingdom.

FROM THE AMERICAN BOARD

To the American Baptist Foreign Mission Society:

DEAR BRETHREN: The American Board of Commissioners for Foreign Missions desires to offer you upon the attainment of the centenary of your foundation a most heartfelt and fraternal message of congratulation and good will.

A common origin unites us. Not only were our beginnings practically one in time; they were rooted in the same soil. They sprang from the evangelical reawakening that marked the opening of the nineteenth century, and from the resulting foreign missionary interest which, appearing first at Williamstown and its haystack, became definite and determined at Andover Seminary with the coming thereto of Adoniram Judson, one of our first appointed missionaries, and your illustrious progenitor.

Though at the time Judson's withdrawal from us was a sore disappointment and trial, the American Board soon came to realize, what it has had occasion to feel yet more intensely as each achieving year has passed, that the separation was to the fuller glory of God, and the wider spread of his kingdom.

A common task unites us. Neighbors at the home base as well as on the mission field, we are happy in the cordial friendships that have developed and in the frequent exchange of courtesies and counsels that have marked our association. In no other field of service, we feel sure, do the several laborers recognize more clearly that the work is one.

We rejoice with you over the splendid record of the hundred years it is given you to review, and we look forward with you to the second century, now opening, with kindling hope that it shall reveal yet more signally the presence and power of God's living spirit in all your opera-

The Judson Centennial

tions. To the great task may we all prove faithful till his kingdom shall come and his will be done on earth as it is in heaven.

By direction of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

FRANCIS O. WINSLOW, *Chairman*,
WILLIAM E. STRONG, *Clerk*.

FROM THE BRITISH AND FOREIGN BIBLE SOCIETY

The Committee of the British and Foreign Bible Society present their fraternal greetings and sincere congratulations to the Board of the American Baptist Foreign Mission Society, and desire to join with them in their thanksgiving over the one hundred years of happy and successful missionary labor which it has pleased God in his goodness to grant to their Society.

In these days, when the fulfilment of the divine command to evangelize all nations seems to present no difficulties which the faithful and prayerful endeavors of the Christian church cannot overcome, the remembrance of the heroic faith and enduring vision of those who, a century ago, went forth almost alone under the compelling constraint of the love of Christ, calls forth gladness of thanksgiving for past mercies and a spirit of humble but confident reconsecration to the fulfilment of the task which they so nobly begun.

The Bible Society pays its special tribute to the memory of Adoniram Judson not only as a great missionary associated with the beginnings of two great Societies, but also as a translator of the holy Scriptures into the language of the people to whom he gave his life.

The Committee of the British and Foreign Bible Society earnestly pray that God's richest blessing may rest upon the American Baptist Foreign Mission Society in the new century which it is entering, endowing it with all wisdom and grace, raising up within its ranks a succession of men full of the Holy Ghost and of power, and making its labors fruitful in the great mission field so bright with the promise of harvest.

ARTHUR TAYLOR,
JOHN H. RITSON,
Secretaries.

FROM THE PRESBYTERIAN BOARD

To the President and Officers of the American Baptist Foreign Mission Society:

DEAR FRIENDS: With warm brotherly regard the Board of Foreign Missions of the Presbyterian Church in the United States of America congratulates the Baptist Foreign Mission Society on this occasion of the Centennial Anniversary of its founding and of the beginning of Adoniram Judson's great missionary career. In common with all the churches of Christ throughout the world, the church which we represent

The Judson Centennial

rejoices with you in gratitude and praise for all that God has wrought through your missions, and for the men and women whom it has been your privilege to send forth. The character and the work of Judson, of Doctor and Mrs. Mason, of Clough and Ashmore and Richards, have been inspiration and guidance to the missionary spirits of all communions, while the lessons of the Karen and Bassein and Telugu missions have been studied and laid to heart by all who in other lands have sought in God's strength to do mighty works and to build up churches of a living faith in a living service. You look back over a wonderful century, and in your joy all Christians rejoice with you as you number the mercies of God and give thanks to him for his great goodness.

Not only does the Presbyterian Board share in this general congratulation of all Christian people in your centennial hour, but we desire to express the peculiar satisfaction of our Board at the thought of the bonds which have for many years in unusual ways united your work and ours. You and we have represented the two American churches which have been called to share the evangelization of the Siamese people. If the work for the Siamese has been for many years under our care, we are happy to remember that the first work for them was done by Ann Hasseltine Judson, who became interested in some of the Siamese living in Rangoon, and translated into their language the Burman catechism of Doctor Judson, a tract containing an abstract of Christianity, and the Gospel of Matthew. Although the work among the Siamese has passed entirely into our care, we are glad to recall that your missionaries for the Chinese in Bangkok worked side by side with our missionaries to the Siamese for a good part of the century, and that the first church of Protestant Chinese Christians ever gathered in the East was organized by Doctor Dean, of your mission in Bangkok, in 1837, the year in which our Board was established and began its work. Side by side also your missionaries and ours founded in brotherly accord the great work in Ningpo, as soon as the treaty of peace after the war opened the city to foreign residence. Daniel MacGowan of your Board and Matthew Culbertson of ours, both American soldiers and soldiers of the Cross, came to Ningpo together in 1845. The spirit of those early days on the mission field has prevailed in all our relations through the years at home in the happy fellowships which we commemorate with Doctor Warren, Doctor Murdock, Doctor Duncan, and the secretaries who have succeeded them, while on the field abroad we rejoice to-day in our united work in institutions like the Iloilo Hospital in the Philippines, the Taisho Gakuin in Japan, and the University of Nanking in China. May this good will and mutual accord which has blessed the generations past be the spirit of the years to come!

And to-day we especially commemorate with you the memory of the great missionary with whom your foreign mission began. We delight to recall the incident which Dr. Edward Judson, beloved and honored by us all, relates in the biography of his honored and beloved father. It was at Saratoga, in May, 1880. "The General Assembly of the Presbyterian Church," says Doctor Judson, "was in session. Doctor Jessup, an eminent missionary in Syria, then on a visit to this country, had been elected moderator. When the session of the Assembly had ended,

The Judson Centennial

he entered the Convention which the Baptists were then holding also in Saratoga. As an honored guest, he was invited to speak. There was a breathless silence through the house as the veteran missionary arose, and with inspiring words urged the prosecution of the missionary enterprise. He closed by saying that when he should arrive in heaven, the first person whose hands he desired to grasp next to the apostle Paul would be Adoniram Judson." Those hands have been clasped now four years, and in such brotherly unity we rejoice to believe your ever-expanding work and ours will go forward toward the consummation for which Adoniram Judson wrought with all his mighty powers, and then bequeathed as life's great purpose to the noble company of men and women who followed him, taking their heavenly commission from the same divine hands which gave him his, and their earthly summons from your honored Board, that they might follow him as he followed Christ to win the nations to the exalted and only Name.

In behalf of the Presbyterian Board of Foreign Missions,

Very faithfully yours,

GEORGE ALEXANDER, *President.*

FROM THE METHODIST EPISCOPAL FOREIGN BOARD

To the Secretaries of the American Baptist Foreign Society:

HONORED AND BELOVED BRETHREN: At the request of the Managers of the Board of Foreign Missions of the Methodist Episcopal Church, I send their greetings and heartiest congratulations to the American Baptist Foreign Missionary Society on the completion of the first one hundred years of your corporate life.

When in the years 1812, 1813, by a strange chain of Providences, Adoniram Judson and his incomparable wife, Ann Hasseltine Judson, and Luther Rice, missionaries of the American Board on their way to India, believed they found that the Scriptures taught immersion alone as the true method of baptism and courageously proclaimed their convictions, it resulted in the formation of the Baptist Missionary Society as soon as these facts became known at home.

From this unique beginning there came into the service of God and humanity one of the greatest and most successful Foreign Missionary Societies of our day.

The organization gave the Baptists of America both a rallying center at home and a source of inspiration for enlarged efforts to extend the borders of Christ's kingdom in all lands. The whole story of the hundred years is at once a romance of history and a standing witness to the faithfulness and zeal of the Baptist churches, and to the devotion and capacity of the men and women who have gone under the call of God and at the bidding of the church to preach the gospel in distant lands.

The primary object of any missionary occupation of a land is to carry out the program of Christ to "disciple all nations and to teach them all things whatsoever I have taught you." Early beginnings, evangelization,

The Judson Centennial

Christianization, are the progressive steps of this beneficent invasion. Beginning formally in 1814, the second step in the program in Burma you have largely undertaken and in unusual measure have accomplished. The two missionaries of that early day are now an army of 697, and the one convert won after six long years of the Judsons' personal ministry is now succeeded by a multitude of Burmese and Karen, Indian, Chinese, and African Christians, numbering over 300,000.

Much, very much, remains to be done for the nearly ten millions in Burma who depend more upon you than upon any or all others for the gospel which brings life and health to all the willing and obedient of earth, and much also remains to be done for the many millions in your other fields.

Most notable of your successes, however, is the degree of Christianization that already appears in your churches in Burma. When a community so intelligently apprehends the gospel teaching and so genuinely follows the light, that it ceases to be dependent upon resources, whether of men or of money, from the outside; and when its life ministered to by its own leaders and supported by its own means rises to adequate moral and spiritual levels, and is of such vigor and wholesomeness as to seek the cleansing of the social order and the establishment of Christian ideals through all the areas of society, it may well be said that not only evangelization but Christianization has been effected. This your records in Burma show you have succeeded in doing to a degree that excites our admiration, commands our respect, and forces our careful study and emulation. Of 1,039 churches, 768 are already wholly self-supporting. The care of the diseased and the unfortunate, which in pagan lands is so casually provided, is with the Baptist churches of Burma so carefully and well done as to draw forth heartiest commendation from all who know the facts.

But, above all, you have planned most wisely and effectively for the education of your Christian youth. The church of to-morrow must in large measure depend upon the schools of to-day; and in a land where schools to be morally efficient must be Christian you have created an entire school system from the kindergarten to the Christian college, in which thousands are receiving such education and Christian culture as must tell with great effect upon the future life of the people.

In all this great program, laboriously but intelligently and victoriously carried out, you could not have succeeded without much prayer and devotion and the abundant blessing of Almighty God.

And now, as you come to this auspicious centennial and take note of all the way by which you have been led, and of the achievements which you scarcely noted as they were accomplished one by one, but which reviewed in the mass are truly wonderful, your hearts doubtless swell with gratitude and adoration as you cry, "What hath God wrought!"

Nor has even the attractiveness and the splendor of your Burma field held all your thought and missionary effort. Great and fruitful missions in Assam, South India, Bengal-Orissa, Southern, Eastern, Western, and Central China, Japan, Congo, Africa, and Philippine Islands have also been undertaken, and while Burma perhaps legitimately retains its

The Judson Centennial

primacy in your thought and affections, the same wisdom of men and blessing of God characterize all these later efforts.

For all this marvelous record we join with our Baptist fellow Christians in ascribing to God adoration and gratitude. That he has enabled you thus to go from strength to strength, and has brought you in a single century not only to the successes already achieved, but to the greater possibilities of service that now lie before you, affords your Methodist friends the utmost gratification and cause for rejoicing.

That your pathway of service may enlarge and your course shine more and more with the luster of God's manifested presence, and that with the cooperation of all who are called by the sacred name you may soon bring in that great day of the Lord when all flesh shall know him, is the prayer and expectation of your Methodist fellow servants in Jesus Christ.

W. F. OLDHAM.

FROM THE PROTESTANT EPISCOPAL CHURCH

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America representing, as it does, the organized missionary work of that church, brings to the American Baptist Foreign Mission Society upon the celebration of the centennial of its foundation—greeting.

The Domestic and Foreign Missionary Society recalls with gratitude the noble life and heroic devotion of the great missionary, Adoniram Judson, who not only blazed the path for thousands of soldiers of Christ to follow, but also in Christ's name gave them inspiration to serve and die for their brethren.

The members of the church whom I represent here, and especially the missionaries thereof, live the happier and work the stronger because Adoniram Judson and his fellows stood fast in the Lord.

The Society offers its hearty congratulations to the American Baptist Foreign Mission Society upon its hundred years of great service in missions, and joins with all the churches in prayer to God that its work may abound more and more.

WILLIAM LAWRENCE, *Bishop of Massachusetts.*

Representing the Domestic and Foreign Missionary Society.

FROM THE FOREIGN DEPARTMENT, INTERNATIONAL COMMITTEE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

To the American Baptist Foreign Mission Society, Greeting:

The Foreign Department of the International Committee of Young Men's Christian Associations extends through us to the American Baptist Foreign Mission Society the warmest congratulations and heartiest good wishes as you celebrate the completion of one hundred years of truly notable missionary endeavor.

The Judson Centennial

Your many years of self-sacrificing devotion and remarkably successful work have been an inspiration to us, one of the youngest organizations at work in the mission field, and we are led to pray that should we be spared to complete one hundred years of service we may be able to look back upon a record as fair as yours, and with the same sense of rejoicing as fills your hearts to-day.

We join with your many friends in praying that the blessing of Almighty God, Father, Son, and Holy Spirit may rest upon you in the days to come, and may lead you unto still more fruitful service.

In the bonds of Jesus Christ,

WM. D. MURRAY, *Chairman*,
JOHN R. MOTT, *General Secretary*.

FROM THE STUDENT VOLUNTEER MOVEMENT

To the American Baptist Foreign Mission Society, Greeting:

The Executive Committee of the Student Volunteer Movement for Foreign Missions, on behalf of all Student Volunteers—those who have gone out to the mission field, and those who have not yet been able to go abroad—extends heartiest congratulations to the American Baptist Foreign Mission Society on the occasion of the Judson Centennial Celebration, which marks the completion of one hundred years of successful missionary endeavor in the extension of God's kingdom among the nations.

Of especial interest to all Student Volunteers is the part which Adoniram Judson had in founding your Society; for, as a member of the Brethren Society, formed "not for the purpose of sending others, but of going," Judson belonged to the first group of students who were volunteers for foreign missions.

We give thanks to God for his manifold blessings on the work of your great Society during the past one hundred years, and we pray that there may be, during the years to come, an even greater manifestation of his favor upon your efforts to extend his kingdom to the ends of the earth.

On behalf of the Student Volunteer Movement for Foreign Missions.

JOHN R. MOTT, *Chairman*,
FENNELL P. TURNER, *General Secretary*.

FROM THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

To the American Baptist Foreign Mission Society:

We enter with fullest sympathy into the spirit of this occasion, and wish to convey to you our loving greetings and hearty congratulations.

The great name of Adoniram Judson is the common heritage of American Baptists. To all of us, he gave the common impulse to world-wide evangelization which has solidified and vivified the Baptist life of

The Judson Centennial

America. His ringing call in 1814 challenged us to heroic undertaking, and his glorious example of self-sacrificing service provokes us to-day to carry forward our efforts with renewed devotion.

The missionary career of Adoniram Judson spans practically the life of the Triennial Convention, which was supported by the whole Baptist Brotherhood of the United States. Together, in the North and the South, we loved him and sustained him. His name was, and is, a household word in the South as well as in the North. Our fathers were made missionary by personal contact with him and by reading his biography, while "The Lives of the Three Mrs. Judsons" has done more to quicken the missionary fervor of our mothers than any other book.

We are one with you in celebrating the Judson Centennial. In May, 1912, we launched the Judson Centennial Movement for Southern Baptists, the immediate aim of which was to raise in cash and pledges within three years one million, two hundred and fifty thousand dollars for the equipment of the work fostered by our Board in foreign lands. Two hundred and fifty thousand dollars of this sum is to be for general building, such as hospitals, chapels, etc.; two hundred thousand dollars for our publication work, and eight hundred thousand dollars for the equipment of our foreign mission schools. This money is to be raised in addition to the current fund. After a most searching survey of our work abroad, we have selected one hundred and thirty-six objects upon which to spend the Judson Centennial Fund.

Two years have passed, and we were able to report at our recent Southern Baptist Convention that we had raised \$602,874.41 in cash and pledges. We have one year in which to complete the fund. We have every reason to believe that we shall attain the goal set before us. We have made no provision for failure. We are planning for success.

We hope we shall be permitted to rejoice together over the full realization of the plans both Boards have in connection with the Judson Centennial. Together we will rejoice over our ability to meet, in a more adequate way, some of the urgent opportunities which hang so tremulously in the present time.

We join with all American Baptists in the prayer that the next one hundred years of the American Baptist Foreign Mission Society shall be far more fruitful even than the illustrious century of its achievements which we celebrate to-day.

In behalf of the Board,

T. B. RAY.

FROM THE AMERICAN BAPTIST HOME MISSION SOCIETY

Through its Board of Managers, the American Baptist Home Mission Society extends Christian greetings to the American Baptist Foreign Mission Society on the occasion of the One Hundredth Anniversary of its organization.

The growing work of our beloved Foreign Mission Society has been deeply blessed by the Lord, and the visions of its devoted laborers have constantly inspired the missionaries in the homeland to establish

The Judson Centennial

Christian churches that have been an ever-enlarging base of supplies for our honored and beloved brethren in foreign countries.

May the remarkable fruitage of the century be prophetic of the larger harvests yet to be gathered in the nations among which many faithful missionaries shall plant their lives as the seed of the kingdom of God!

H. L. MOREHOUSE, *Corresponding Secretary,*

D. G. GARABRANT,

Chairman, Board of Managers,

CHARLES L. WHITE,

Recording Secretary, Board of Managers.

FROM THE AMERICAN BAPTIST PUBLICATION SOCIETY

To the American Baptist Foreign Mission Society, Greetings:

At a regular meeting of the Board of Managers of the American Baptist Publication Society, held April 16, 1914, the undersigned was appointed its representative to convey fraternal greetings to the American Baptist Foreign Mission Society at its Judson Centennial, held in Tremont Temple, in the city of Boston, June 24 and 25, 1914.

The American Baptist Publication Society most sincerely and heartily congratulates the American Baptist Foreign Mission Society on the completion of one hundred years of splendid history and achievement. Its ever-growing work in foreign lands, and the wonderful results which, by the blessing of Almighty God, have been secured through that work, afford abundant reason for joy and gratitude, not only to our own denomination, but to the entire Christian world. The one hundred years of service of the American Baptist Foreign Mission Society, seconded as this service has been by the heroic and self-sacrificing lives and labors of its missionaries, already have and will continue to have an immeasurable influence in bringing the whole world to Christ. We rejoice in what has been accomplished, and pray that the future may witness still greater enlargement and triumphs for the furtherance of the gospel and the extension of our Lord's kingdom upon the earth.

The American Baptist Publication Society begs also to say that, from the beginning of its history, it has felt it a privilege to cooperate in every possible way with the American Baptist Foreign Mission Society. The American Baptist Publication Society doubtless owes its origin to the denominational and missionary spirit, evoked and fostered by the formation of the American Baptist Foreign Mission Society. Some of the men concerned in the creation of the American Baptist Foreign Mission Society were also engaged in the origination of the American Baptist Publication Society ten years later. On some fields both organizations are still linked together in Bible and colporteur work in foreign lands. With special and peculiar interest, therefore, we greet our older sister, and offer her our congratulations on the completion of the first one hundred years of her divinely begun and divinely directed career. In the future, as in the past, we pledge the American Baptist Foreign Mission Society our heartiest sympathy and cooperation.

A. J. ROWLAND, *Secretary and Acting Treasurer.*

The Judson Centennial

FROM THE BAPTIST MISSION IN DENMARK

Greetings to the Judson Centennial Celebration:

DEAR BRETHREN: It is with grateful hearts that we send our fraternal greetings to your honorable Society at its Judson Centennial Celebration. We rejoice with you, in these days of great missionary enterprise, that one hundred years ago it pleased God to give to the American Baptists the great missionary apostle, Adoniram Judson, and his fellow workers, and to use him as his instrument in the founding of the American Baptist Foreign Mission Society. We recall with deep thankfulness the names of the Baptist missionary heroes and heroines who "ready for either" have gone out to heathen lands with the gospel of salvation, and the blessings that until this day have attended the work of your Society for the extension of the kingdom of God. And with no less thankfulness do we think of our own connection with the American Baptist Foreign Mission Society. Since 1887 our committee has been honored with the trust of distributing many thousands of dollars to ministers who otherwise would have been unable to give their time to preaching and evangelizing. This support encouraged our churches and stimulated them to better giving and to new activity, and a period of growth and progress followed. We recall, also, how, through your honorable Society, we have been enabled to have a share in the work in the Congo, where the Danish missionaries—August Broholm, Chr. Nelson, and P. Fredrickson—have worked under its auspices. And now, at this day of Centennial Celebration, we pray with you that our God and Saviour who, through a century of missionary endeavor, so signally has blessed the American Baptist Foreign Mission Society, also in years to come may extend to it his richest blessings, and use it abundantly in the great work of bringing all the nations of the earth to the cross of Christ.

On behalf of the Baptist Mission Committee in Denmark,

P. A. HOLM, *Chairman,*

PETER OLSEN, *Corresponding Secretary.*

IV

CENTENNIAL PRAYER-MEETING

An inspiring feature of the centennial celebrations was the holding of simultaneous prayer-meetings in Boston and Rangoon on Wednesday, December 10, during the celebration in Burma. The fact that there is a difference in time of eleven and one-half hours between Boston and Rangoon was considered, so that while the Boston meeting was held between nine and ten o'clock Wednesday morning, the meeting at Rangoon took place from eight-thirty to nine-thirty Wednesday evening. Many who were unable to attend the Boston

The Judson Centennial

meeting united in prayer at their homes at the same time, the hour being arranged to allow for the difference between the time belts of the United States.

The Boston meeting, which was held in Kingsley Hall in the Ford Building, was one of great inspiration, far exceeding in spiritual fervor and earnestness the hopes of the Board of Managers who had arranged for the meeting. The public was invited to attend, and nearly two hundred people were present from Boston and vicinity. General Secretary Emory W. Hunt was in charge, and after the opening hymn spoke briefly on the significance of the occasion and the importance of the centennial of the organization of the Society in the further development of the missionary work of the Baptist denomination. The remainder of the time was given over entirely to prayer, in which was manifested rejoicing and gratitude for the divine blessings which have attended the Society's work during its first century, and the desire that God would lead his people into still larger endeavor for the extension of his kingdom.

V

HONORING A FOUNDER

On the last day of the Convention a brief memorial service was held at the grave of Dr. Thomas Baldwin, founder of the Foreign Mission Society, in the old Granary Burying-ground nearly opposite Tremont Temple. A wreath was placed upon the grave, and while the company gathered at the sacred spot bowed their heads, Rev. Arthur C. Baldwin, Foreign Secretary of the Society, offered prayer.

In 1812 Dr. Thomas Baldwin was pastor of the Second Baptist Church of Boston, and was also editor of the *Baptist Missionary Magazine*. To him Adoniram Judson wrote the letter telling of his change of views—the letter that was a challenge to American Baptists. At about the same time Judson also wrote a similar letter to Dr. Lucius Bolles, pastor of the Salem Baptist Church. As a result of these communications a few Baptists of Boston and vicinity were called together at the house of Doctor Baldwin, and there they formed the Society for the Propagation of the Gospel in Foreign Parts. This society assumed the support of the Judsons.

At about that time Luther Rice set the churches of the country on fire with his stirring addresses. In response to his appeal, and under

The Judson Centennial

the influence of the Society already formed in Boston, on May 18, 1814, in the First Baptist Church of Philadelphia, thirty-three delegates gathered from eleven of the eighteen States of the Union, and there, three days later, on May 21, 1814, organized the General Convention of the Baptists of the United States for Foreign Missions. Owing to the fact that both Doctor Baldwin and Doctor Bolles received letters from Judson, there has been some doubt as to which of the two men was the actual founder of the Foreign Mission Society; but since the society in Boston was organized at the home of Doctor Baldwin, and since his name appears first on the list of delegates to Philadelphia, he is generally regarded as the founder. At all events, he was elected the first secretary of the society formed at Philadelphia, and Dr. Richard Furman, of Charleston, S. C., was elected president. In 1845 the name of the organization was changed to the "American Baptist Missionary Union," and in 1910, to "American Baptist Foreign Mission Society."

VI

THE BURMA CENTENNIAL VOLUME

After the Judson Centennial had been appropriately celebrated in Burma (an account of which is published on page 291), the American Baptist Mission Press at Rangoon published a neat volume of 176 pages, containing a complete account of the celebrations. In make-up the book is of considerable interest. The paper for the inside pages was imported especially from London, and the cover paper was made by hand of wild-mulberry bark by the Shans in the hill-country of Burma.

The book gives a complete record of the exercises as they occurred, with many of the addresses reproduced in full. In addition, it contains the greetings from the Board of Managers and from the American Board, the resolutions adopted by the European Baptist Congress in Stockholm, and the reports from all the stations visited by the delegates. Another valuable feature of the book is the series of reminiscences of those now living who knew Doctor Judson—stories which can be found nowhere else. These reminiscences furnished one of the most interesting contributions to the program.

Seven excellent illustrations appear in the front of the book, including Rangoon Baptist College, where the principal exercises were

The Judson Centennial

held; the Baptist Mission Press, where the book was published; the chapel built on the site of Aungbinle prison; pictures of delegates and of Sir Harvey Adamson, Lieutenant-governor of Burma, with Lady Adamson. Another feature of the book is a diagram drawn by Mg Ba Gyaw of Rangoon College, showing the increase of Baptist church-members in Burma from eighteen in 1823 to 65,612 in 1913. The book is not only a faithful record of a unique historic event, but also a valuable souvenir of the land where the great Judson did his life-work.

VII

APPEAL OF THE BAPTIST VOLUNTEERS

TO THE NORTHERN BAPTISTS OF THE UNITED STATES: We Baptist Volunteers—men and women who are now completing post-graduate courses in preparation for foreign missionary service—wish to put before you a definite proposition, the urgency of which demands immediate attention.

Two outstanding facts call for consideration: First, more positions are demanding men on the foreign field than there are Volunteers ready to fill them. Second, more Volunteers are ready to go out than our Board has the money to send.

This condition is due to two things: First, we Volunteers have not felt sufficient responsibility for raising funds for the missionary enterprise. Second, the churches have not been aware of the *facts*, and therefore have not provided adequate funds to send even the present applicants.

In some sections, governments are willing to give into our hands a sum equal to what we provide for certain lines of educational work; everywhere native leaders are clearing the pathway at great personal cost; whole peoples are appealing to us for guidance and the gospel. In this time of change and uncertainty, thirty-five families are needed at once and a like number next year to maintain work already opened. At home, a number of us whom our Board considers qualified to fill these positions are being held back from our life-work or diverted to other Boards for lack of funds. To what extent can our Board meet this situation? It can send out but twelve men this year, and possibly fifteen next.

Our faith in the ability and readiness of our denomination to rise to this emergency, is shown by the fact that we propose to continue

The Judson Centennial

soliciting additional Volunteers; and we have definitely committed ourselves to the campaign of publicity which this statement inaugurates.

HERE IS OUR APPEAL

The Laymen of North America, at the Rochester Student Volunteer Convention, challenged us to put our lives alongside of their resources. We have answered their challenge. Baptists of the North—how will you meet this crisis? Join hands with us now in a pledge before God that we, Laymen and Volunteers, will put our resources and our lives into this breach.

EXECUTIVE COMMITTEE,

Baptist Student Volunteers of North America
for Foreign Missions.

March, 1914.

VIII

"AN ADVENTURE OF FAITH: A DRAMA OF MISSIONARY PROGRESS."

By REV. ROBERT WOODS VAN KIRK, Chairman of the Production Committee

The modern missionary movement marks a new epoch in the development of the kingdom of God. The men who initiated this movement were not fully aware of its significance. They heard the call of God, as they believed, and entered the open doors to the heathen world and delivered their message. They prepared the soil, sowed the seed, and waited for the harvest. But they were too close to the movement to appreciate its real meaning. Not even those most endowed with prophetic vision dreamed of the magnitude of the work a hundred years hence. They did not realize the heroism of their own deeds as they went forth to battle with heathenism.

But now, after the lapse of a century of missionary effort, we are somewhat prepared to estimate the meaning of the enterprise which those heroes of the faith instituted and to appraise it at its true worth. The history of the world is presented to us in a vast drama covering the centuries and millenniums, divided into various acts and innumerable scenes. We are beginning to see the modern missionary movement as one of these great acts with the heathen world as the stage and our missionaries as the actors. As we discover the dramatic

The Judson Centennial

significance of this movement, we see and appreciate its meaning as never before.

There is scarcely a period of the world's history which has not been reproduced in dramatic form. The great characters of both the ancient and modern world have been made to relive before us and to impress upon us the significance of their achievements.

It was with a realization of the dramatic value of the modern missionary movement that Mrs. Caroline Atwater Mason undertook to put into the form of a drama the story of the origin of our own Baptist missionary work a hundred years ago, to which she gave the title "Jesus Christ's Men—A Progress—1810-1826." There are more than fifty characters in the drama, besides the large number representing the village folk and the chorus. It is presented in five parts: I. The Prologue. II. Colloquy between the Spirit of Love and the Spirit of Evil. III. The Apostles to the East. IV. The Apostles to the West. V. The Finale. The principal characters are the Spirit of Love, the Spirit of Evil, Adoniram Judson, Luther Rice, Ann Hasseltine, Harriet Newell, and Miss Fairly, although Doctors Worcester, Spring, and others who organized the American Board, and Doctor Bolles, of the Baptist Church of Salem, have significant parts.

Some of the leaders in our missionary organizations believed that this drama should be presented in connection with the Northern Baptist Convention to be held in Boston in June. They felt that if the great missionary cause could be set before the representatives of the entire Baptist constituency of the North in this manner, it would prove of great inspirational and educational value. Accordingly a committee was appointed to take the entire matter in charge and present the drama at the time of the Convention. The general committee went at their work with enthusiasm, appointing subcommittees on production, costume, stage and scenery, music, and advertising.

It was the original plan to present the drama at Ford Hall, but it was found impossible to do this on account of the lack of stage facilities, and Jordan Hall, of the Boston Conservatory of Music, was engaged as the most available place. A large chorus was formed from the church singers of Greater Boston. The characters for the performance were selected from church workers from the same section, care being taken to secure only Christian people who would be in sympathy with the religious purpose of the undertaking.

"An Adventure of Faith: A Drama of Missionary Progress" was chosen as an appropriate name for the performance. It was presented

The Judson Centennial

ten times during the Convention, and was attended by several thousand people, including a very large proportion of the delegates to the Convention.

Considering the fact that all the performers were amateurs, the drama was given with brilliant success. An appeal was made to the eye and ear such as could not come from any mere reading of the story of missionary achievement. The spectators were taken back a hundred years and looked upon the consecrated men and women who originated the missionary movement in our country, and heard them speak. They were carried away beyond the seas and beheld the spectacle of the Judsons enduring unspeakable sufferings in the name of Christ. The old story of missionary endeavor was told and acted in such a realistic manner as to give an entirely new conception of its true significance, and hundreds of people went back to their homes remembering the scenes of "An Adventure of Faith" as the most impressive feature of the entire Convention.

IX

LECTURE TOUR OF EDWARD JUDSON

Rev. Edward Judson, D. D., contributed greatly to the interest of the Centennial in America through a series of lectures. Early in the year it was suggested that many churches would be eager to hear the son of the pioneer Baptist missionary. Accordingly, arrangements were at once made for an extended itinerary, and Doctor Judson traveled through New York, Pennsylvania, New Jersey, Maryland, Connecticut, Maine, and Massachusetts, addressing large audiences who had gathered to hear him speak on the work of his father. During the period of this itinerary, covering three months, he delivered more than thirty-five addresses, and everywhere his service was of great inspirational value.

X

THE JUDSON CENTENNIAL TOURS

The Judson Centennial Tours constituted one of the most successful features of the entire Centennial. On August 26 a party of laymen, women, and pastors started from San Francisco on an around-the-world trip, the object being to visit the mission fields of

The Judson Centennial

the Society in Japan, East, Central, and South China, the Philippines, Burma, Assam, Bengal-Orissa, and South India. A second party started on October 5 and overtook the first party in South China. Twenty persons composed the parties during the greater portion of the tours, at times the number being augmented to over thirty. Much of the success of the tours was due to the skill and courtesy of Rev. James V. Latimer, of the East China Mission, who acted as conductor throughout the entire tours. While ashore in the several mission fields the parties were placed under the guidance of experienced missionaries, who were able to show at first hand the methods, successes, and needs of missionary work, and to exhibit the characteristic features in their sections with a minimum of discomfort and expenditure of time on the part of the visitors. Schools were visited, jungle trips were taken with the missionaries, and the work was seen in actual operation. The deputation was present at the centennial observance in Burma and took an important part in the exercises in the different mission stations.

XI

CENTENNIAL BOOKS

In connection with the Judson Centennial Educational Campaign, five new books were published, each of them in its own way commemorating the work of Judson and the missionary achievements of the Society during the first century of its history.

Mrs. Helen Barrett Montgomery, the new president of the Woman's American Baptist Foreign Mission Society, wrote a mission study text-book, entitled "Following the Sunrise." Within the space of 250 pages there was given a condensed yet complete history of Baptist missionary enterprise in non-Christian lands. Because of its popular treatment, its interesting character and entertaining literary style, it was received with great enthusiasm.

Two of the five books were of a biographical nature. The life of Adoniram Judson was made the basis of a thrilling story written especially for boys by J. Mervin Hull, a popular writer of boys' stories. His skilful presentation of this heroic life in his book, entitled "Judson the Pioneer," fulfils every anticipation. In the same way Miss Ethel Daniels Hubbard took as the heroine of her book, "Ann of Ava," the first wife of Adoniram Judson, and her biography was the basis of a most charming and entertaining story. The

The Judson Centennial

unanimous testimony is that for romance, beautiful heroism, and self-sacrificing devotion nothing can equal the life-story of Ann Hasseltine Judson.

The remaining two books were of an entirely different character. One of them, "Jesus Christ's Men," written by Mrs. Caroline Atwater Mason, was a missionary drama, in which the foreign mission enterprise as inaugurated by the Judsons was presented in ten scenes, and the work of home missions in six scenes. A number of churches have already produced parts of this drama in entertainments, and the entire foreign mission section was most effectively produced in Boston during the week of the Northern Baptist Convention, under the title, "An Adventure of Faith." (See special account of this on page 276.) The fifth Centennial book contained a series of sketches of Judson and his early associates in the missionary enterprise. It was written in a most interesting style by Rev. James L. Hill, D. D., and is entitled "The Immortal Seven." Biography, history, romance, adventure—every phase in the lives of these early missionaries figures prominently in this volume.

The sale and circulation of these books exceeded every anticipation. In many Baptist homes throughout the country can be found one or more copies, and during the educational campaign of the year thousands of young people entered classes where the books were studied. The heroic life of Judson proved to be a strong source of inspiration to young and old.

XII

THE JUDSON CENTENNIAL MEDAL

Every delegate to the Northern Baptist Convention was appropriately decorated with a badge, part of which was a souvenir medal. This medal showed the portrait of Adoniram Judson on one side and the seal of the American Baptist Foreign Mission Society on the other, and was designed as an educational feature, primarily for Sunday-schools. It was made in two sizes and struck in bronze and in oxidized silver. Thousands of these medals in the form of watch-fobs or badges were sold in large and small quantities, and great enthusiasm was developed by them in hundreds of churches and Sunday-schools. This medal proved to be an attractive and permanent souvenir, not only of a great missionary centennial, but also of a great man's life.

The Judson Centennial

XIII

FOREIGN MISSION APPOINTEES

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

SAILING IN FALL OF 1914

GODFREY L. BERGMAN.

Home: Chicago, Illinois. *Church-membership:* Belden Avenue Baptist Church, Chicago. *Education:* Lake View High School, Chicago; Shurtleff Academy; Shurtleff College, A. B., 1910; Colgate University, A. B., 1912; Colgate Theological Seminary, 1914. Taught one year, Cairo, Illinois, High School. *Designation:* Burma.

MRS. MARION BRENCHARD BERGMAN: Hamilton, N. Y. Alton, Illinois, High School; Monticello Seminary; Shurtleff College; Occidental College, two years; Moody Bible Institute, one year. Taught one year.

RAYMOND N. CRAWFORD.

Home: East Orange, New Jersey. *Church-membership:* First Baptist Church, Bloomfield, New Jersey. *Education:* Newark, New Jersey, High School; Williams College, 1910; Rochester Theological Seminary, 1912; graduate work, University of Chicago. *Designation:* Rangoon Baptist College.

RUTH DANIELS.

Home: Onsted, Michigan. *Church-membership:* Onsted Baptist Church. *Education:* Tecumseh High School, 1907; Hillsdale College, 1912. Taught Reading, Michigan, High School. *Designation:* Bengal-Orissa.

I. NEWTON EARLE, JR.

Home: Picture Rocks, Pennsylvania. *Church-membership:* Baptist Church, Lewisburg, Pennsylvania. *Education:* Bucknell University, 1910; University of Chicago; Moody Bible Institute. Taught three years in public schools; one year, Bucknell Academy; three years, Leland University, president one year. *Designation:* Jaro Industrial School, Philippines.

MRS. HANNAH GLOVER EARLE: Haddonfield, New Jersey. High School; Northfield Bible School; Bucknell University.

ROYAL H. FISHER.

Home: Chicago, Illinois. *Church-membership:* Park Avenue Baptist Church, Rochester, New York. *Education:* Kalamazoo College, A. B., 1906; University of Chicago, A. B., 1906; Rochester Theological Seminary, one year; Oberlin Theological Seminary, B. D., 1913; Divinity School of University of Chicago, M. A., 1914. *Designation:* Japan.

MRS. JOSEPHINE WRAY FISHER: Oakwood Seminary; Oberlin College; Ogden Hospital.

VICTOR HANSON.

Home: Alta, Iowa. *Church-membership:* Danish Baptist Church, Alta, Iowa. *Education:* Alta High School; Buena Vista College, 1909; Uni-

The Judson Centennial

versity of Chicago, Ph. B., 1913; M. A., 1914. One year principal Linn Grove Public School; two years superintendent Sutherland, Iowa, public schools. *Designation*: Shanghai Baptist College, East China.

LUCIA M. PARKS, fiancée of Victor Hanson: Sutherland, Iowa. Sutherland High School; Cotner University, Lincoln, Nebraska, one year.

MRS. IDA M. HOLDER.

Home: Minnesota. *Church-membership*: Christian Church, Salem, Oregon. *Education*: St. Louis High School; Drake University, Des Moines, 1908. *Designation*: Bengal-Orissa.

ARCHIBALD D. MCGLASHAN.

Home: Fruita, Colorado. *Church-membership*: Lake Avenue Baptist Church, Rochester, New York. *Education*: Delta, Colorado, High School; William Jewell College, 1907; Rochester Theological Seminary, 1913. Taught two years, Grand River Academy, Gallatin, Missouri. *Designation*: South China.

AMORETTE PORTER.

Home: Pittsfield, Maine. *Church-membership*: Pittsfield Free Baptist Church. *Education*: Maine Central Institute, 1905; Bates College, 1910. Taught five years. *Designation*: Bengal-Orissa.

WALTER E. RODGERS.

Home: Leominster, Massachusetts. *Church-membership*: First Baptist Church, Leominster, Massachusetts. *Education*: G. M. P. Academy, South Woodstock, Vermont; Gordon Missionary Training School, Boston. Taught one term. *Designation*: Congo.

MRS. ELIZABETH PALMER RODGERS: Hawshaw, New Brunswick. Normal School, 1912. Taught one year.

ARCHIBALD G. ADAMS.

Home: Massachusetts. *Church-membership*: First Baptist Church, Newton Centre, Massachusetts. *Education*: Newton High School, 1907; Denison University, 1911; Newton Theological Institution, 1914. *Designation*: China.

MRS. OLIVE MASON ADAMS: Newton Centre, Massachusetts. Newton High School; Denison University, one year; Gordon School.

SAILING IN 1915 OR THEREAFTER

WILLIAM H. STALLINGS.

Home: Alhambra, Illinois. *Church-membership*: Baptist Church, Alhambra, Illinois. *Education*: Shurtleff College, 1908; Illinois University, A. M., 1911; Colgate Theological Seminary, 1913; Newton Theological Institution, two years; University of Chicago. *Designation*: Assam.

CLARENCE E. VAN HORN.

Home: Bradgate, Iowa. *Church-membership*: First Baptist Church, Bradgate, Iowa. *Education*: Des Moines College, 1908; Colgate Theo-

The Judson Centennial

logical Seminary, 1914. Taught two years. *Designation*: Rangoon Baptist College.

MISS ALICE M. OWELLS, fiancée of Clarence E. Van Horn: Sac City, Iowa. High School; Sac City Institute, Music Department, three years.

FRANCIS P. MANLEY.

Home: —. *Church-membership*: First Baptist Church, Newton, Massachusetts. *Education*: Preparatory work at Ottawa University, one year; Morgan Park Academy, 1907; College work at Ottawa University, six months; McMinnville College, three years; Newton Theological Institution, 1915. *Designation*: —.

EDITH ARNOLD ARGO, fiancée of Francis P. Manley: Spokane, Washington. Spokane High School, two years; College Normal, McMinnville, Oregon, two and two-thirds years; Gordon Training School, 1915.

HERBERT C. LONG.

Home: Denver, Colorado. *Church-membership*: Mount Olivet Baptist Church, Denver. *Education*: William Jewell College, A. B., 1910; Brown University, A. M., 1912; Newton Theological Institution, 1914. Taught one and a half years. *Designation*: —.

LESLIE B. MOSS.

Home: Malden, Massachusetts. *Church-membership*: First Baptist Church, Malden. *Education*: Malden High School; Denison University, 1911; Newton Theological Institution, 1915. *Designation*: —.

MARION F. VENN, fiancée of Leslie B. Moss: Malden, Massachusetts. Malden High School, 1905.

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

HARRIET C. BENNETT.

Home: Providence, Rhode Island. *Church-membership*: First Baptist Church, Providence. *Education*: Technical High School, four years; Brown University, four years. Taught one year. *Designation*: —. *Japan.*

ALICE C. BIXBY.

Home: Poultney, Vermont. *Church-membership*: Baptist Church, Poultney, Vermont. *Education*: Troy, New York, Conference Academy, four years; Syracuse University two and one-half years; one year in London and Berlin. Taught music four years. *Designation*: Japan.

OMIE E. CARTER.

Home: Atlantic, Massachusetts. *Church-membership*: First Baptist Church, Medford, Massachusetts. *Education*: Public schools; Adams Nervine Asylum Training School for nurses, two years; Newton Hospital Training School for nurses, four months; Massachusetts Homeopathic Hospital Training School for nurses, four months. Did nursing four years. *Designation*: Tura, Assam.

The Judson Centennial

MABELLE R. CULLEY.

Home: Philadelphia, Pennsylvania. *Church-membership:* Blockley Baptist Church, Philadelphia. *Education:* Philadelphia High School; Philadelphia Normal School; Temple College (evening department), two years. Taught sixteen years. *Designation:* Swatow, South China.

ETHEL M. SMITH.

Home: Malden, Massachusetts. *Church-membership:* First Baptist Church, Malden. *Education:* Malden High School, four years; State Normal School, Salem, four years. Taught four years. *Designation:* —.

FLORENCE R. WEAVER, M. D.

Home: Philadelphia, Pennsylvania. *Church-membership:* Chestnut Street Baptist Church, Philadelphia. *Education:* Bridgeton High School, 1903; Temple University (evening department), two years; Woman's Medical College, 1911. *Designation:* South India.

XIV

NEW MISSIONARIES SAILED

Men	Wives	Single Women	Total	Men	Wives	Single Women	Total
1865..... 4	4	1	9	1890.....19	14	17	50
1866..... 2	2	1	5	1891.....17	12	18	47
1867..... 3	3	2	8	1892.....25	17	11	53
1868..... 2	2	1	5	1893.....39	21	14	74
1869..... 3	3	1	7	1894..... 4	6	6	16
1870..... 2	1	..	3	1895.....10	9	11	30
1871..... 4	4	2	10	1896..... 6	7	7	20
1872..... 3	2	5	10	1897..... 6	8	8	22
1873..... 7	7	4	18	1898..... 7	6	10	23
1874..... 6	4	5	15	1899..... 7	7	9	23
1875..... 6	5	6	17	1900..... 8	7	9	24
1876..... 3	3	4	10	1901.....16	11	10	37
1877..... 3	4	6	13	1902.....15	9	5	29
1878..... 7	5	5	17	1903.....13	12	12	37
1879..... 9	8	6	23	1904.....16	13	6	35
1880..... 2	1	4	7	1905.....12	9	8	29
1881..... 3	3	3	9	1906.....18	14	12	44
1882.....10	8	2	20	1907.....18	18	16	52
1883..... 4	3	3	10	1908.....11	9	11	31
1884 ¹23	10	12	45	1909.....12	10	10	32
1885..... 2	1	5	8	1910.....16	16	20	52
1886.....10	5	6	21	1911 ²18	20	26	64
1887.....13	7	12	32	1912.....15	11	8	34
1888..... 9	9	13	31	1913.....14	11	11	36
1889.....17	11	9	37				
Totals..499				392	393	1,448	

¹ Includes 16 men, 4 wives, 4 single women—total 24—transferred from Livingstone Mission.

² Includes 4 men, 4 wives, 7 single women—total 15—transferred from Free Baptist Mission.

The Judson Centennial

XV

THE FOREIGN SOCIETY'S PERIODICAL

When the Triennial Convention was organized, there was already in existence the *Massachusetts Baptist Missionary Magazine*, which was first issued in September, 1803, as the organ of the Massachusetts Baptist Missionary Society. For a time this excellent periodical was used by the new Foreign Society as a medium of publicity. Its editor, and indeed originator, was Dr. Thomas Baldwin, who is justly honored as a leading promoter of missions. From the time of the Judson movement he made it a foreign missionary periodical, and even before that time it had chronicled the work of the English missionaries, Carey, Marshman, and Ward. In 1817 it was thought best to make the magazine a direct instrument of the Convention, and its name was changed to *The American Baptist Magazine and Missionary Intelligencer*. This began a new series, issued bi-monthly instead of four or five times a year as previously. In 1825 the name was shortened to *The American Baptist Magazine*, and it was issued monthly thereafter. All this time the magazine had been published under the auspices of the Baptist Missionary Society of Massachusetts. In 1827 the publication was assumed by the Board of Managers of the Baptist General Convention. In 1836 its name was changed to *Baptist Missionary Magazine*, thus returning to the original name, with the word "Massachusetts" omitted. In this year also it became strictly a missionary publication, whereas previously it had included denominational and interdenominational news of varied character, and represented the Baptist interests generally. It was published by the General Convention from 1836 to 1845. When the American Baptist Missionary Union was organized, in 1846, the magazine was continued by the new Society's Executive Committee; and from 1870 to 1909 it was published by the Missionary Union. In January, 1910, it became merged in *Missions*, the joint missionary magazine established by the Foreign, Home, and Publication Societies. Later the Woman's American Baptist Home Mission Society came into the combination with *Tidings*; and the Woman's American Baptist Foreign Mission Society, upon its organization in 1914, also entered into the union, bringing *Helping Hand* with it; so that *Missions* is now the one official organ of all our Baptist missionary societies.

The Judson Centennial

As the oldest Baptist periodical in America, the *Baptist Missionary Magazine* rendered a varied and great service under its different titles. It was in turn the organ of the Massachusetts Society, the Triennial Convention, and the Missionary Union. It represented State interests, home and foreign mission work, and later foreign mission work exclusively, when the Home Mission Society came to have its own official magazine. As a magazine conspicuously devoted to missions, its continuity was unbroken for more than a century. Thomas Baldwin was its editor from the first number until his death, in 1825, and his abilities in this position were not less marked than in the pastorate and in his executive work in connection with the Baptist Missionary Society of Massachusetts, of which he was one of the founders, the General Convention, which owed its existence more to him than to any other one man, and other organizations. Another editor whose fame has become world-wide was Dr. S. F. Smith. When Dr. F. P. Haggard became a Secretary of the Foreign Mission Society, the magazine was placed in his charge, and as editor he modernized it and brought it into the front rank of ably edited, finely printed, and fully illustrated periodicals, proving that "missions made interesting" was an ideal capable of realization. In the present magazine the Baptist denomination has a publication which is recognized as foremost among its class. Its editor from the beginning has been Dr. Howard B. Grose.

Baptist Missionary Magazine.

VOLUME 11

SEPTEMBER, 1891

EXPENDED FOR THE BENEFIT OF THE SOCIETY

CONTENTS

[illegible]

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16

COVER PAGE OF THE FIRST NUMBER OF "THE MASSACHUSETTS BAPTIST
MISSIONARY MAGAZINE"

Y^e DAILY CHRONICLE

VOLUME I

BOSTON, JUNE 17, 1914

NUMBER I

Y^e Daily Chronicle

Will be published every afternoon during y^e Convention, beginning Wednesday, June 17, with y^e exception of Sunday, June 21, and Thursday, June 25.

FRED P. HAGGARD, Editor

Items for publication should be handed in not later than ye close of ye evening session preceding ye day of publication. Copy for these items may be left with ye editor at ye Registration Bureau, Park Street Church, or at ye CHRONICLE desk, near ye platform in Tremont Temple.

¶ This first number of *Ye Daily Chronicle* contains items of special importance. Preserve your copy for reference.

¶ Convention badges are *not transferable* under any circumstances. All who attend the Convention will scrupulously observe this obviously necessary rule.

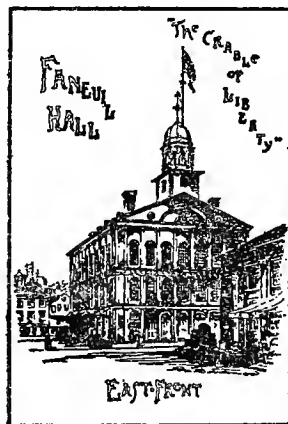
¶ The first morning session of the Convention opens Wednesday, June 17, at 10 A.M. All subsequent morning sessions at 9 A.M. All afternoon sessions open at 2. All evening sessions open at 8. Sunday services at 9.15 (Convention Prayer Meeting in Ford Hall), 10.30 A.M., 3.30 and 7.30 P.M. These sessions will commence strictly on time.

¶ A note book and pencil for use during the Convention will be given to any delegate calling at the exhibit of the American Baptist Publication Society, in Lorimer Hall, basement of the Temple. Mr. H. V. Meyer, the general manager of the Boston Branch of the Society, is in charge.

¶ The number of seats assigned to each State delegation is based upon the most careful estimate possible after a study of the attendance tables compiled for the previous six conventions. It will be remarkable if some miscalculations were not made. If the seats assigned to your delegation are inadequate, report the fact to Harry P. Bosson, Chairman Utilities Committee.

¶ This is a great Convention and its fundamental work is in its business sessions. The representatives of a million and a quarter Baptists from Maine to California gather to manage their affairs in the most democratic manner known to large religious bodies. By their votes they dispose of over two million dollars annual income, manage property worth millions of dollars situated on every continent except South America, and make decisions which deeply affect the future welfare and salvation of peoples and empires. Such vast affairs demand the prayerful, intelligent, and sustained interest of every delegate. Nothing can be more inspirational than this business, when rightly considered.

¶ The conduct of a Convention is not an easy task. Those in charge of this one tried to foresee every problem and difficulty and provide for them. It may be found that they have not fully succeeded. Forgive them and help to overcome the effects of their oversight. Keep smiling.



¶ A duplicate list of all those registered at the Convention is on file at the Information Bureau, main corridor, first floor of Tremont Temple.

¶ The first presentation of the great missionary drama, "An Adventure of Faith," was given Tuesday evening, June 16. See another column regarding other dates and details.

¶ The Side Trips Committee have published an attractive folder which tells the whole story. There is no need to repeat it here. Just remember this: You are supposed to have come to Boston to attend the Convention and make a report thereon when you return to your church. Let these trips be side trips taken between times or on the days indicated by the committee. They ought not to be allowed to interfere with your duties as a delegate.

ADMISSION TO THE CONVENTION

Admission to the Convention will be by badge.

BLUE BADGES (Delegates) may enter at all times and everywhere.

WHITE BADGES (Registered Visitors) may enter the second gallery at any time, and the floor and first gallery afternoons (except June 17) and evenings after ten minutes before the hour of opening the session. Admission Sunday morning as at afternoon and evening sessions.

BUFF BADGES (Life Members, Missionaries, etc.) treated as White Badges, except that they may also enter the first gallery and the floor at any time during the sessions of the Society they represent.

RED BADGES (Local Committees) like White Badges, except that they may enter the first gallery and the floor when on the business of their committees, but cannot have a seat there during the time seats are reserved for delegates.

WHITE CARDS (Speakers, Reporters, Special Guests, etc.) will admit as designated on the card.

THE UNBADGED PUBLIC will be admitted everywhere after ten min-



BENJAMIN FRANKLIN'S BIRTHPLACE

VI

THE JUDSON CENTENNIAL IN BURMA

BY REV. JOHN E. CUMMINGS, D. D.

VI

THE JUDSON CENTENNIAL IN BURMA

PREPARATIONS in advance extended over a period of five years, and resulted in a thank-offering of Rs. 66,000 (\$22,000) for advance work from the native Christians and missionaries in Burma.

The main celebrations were at Rangoon, Moulmein, Mandalay, and Bassein, beginning at Rangoon, December 10, 1913, and terminating at Bassein, January 4, 1914. The meetings at Rangoon were held in Cushing Hall, the large auditorium of the Baptist College, named for Doctor Cushing, to whom more than to any other man this college owes its existence. Ideal weather comes in December, every day fair and not too warm. Crowds in holiday costume thronged the building, peering in also at the balcony windows, chatting in groups on the lawn. On the morning of the first session, the Judson party just arrived from America via the Pacific, marched down the aisle as the first hymn was sung. Rev. D. A. W. Smith, D. D., Nestor of the Burma Mission, son of Rev. S. F. Smith, D. D., author of "America," presided and introduced "five little girls," now Mrs. D. A. W. Smith, Mrs. Rose, Mrs. Vinton, Miss Susie Haswell, and Miss Stilson, who were contemporaries of Judson and gave their personal reminiscences. Home and foreign mission interests mingled. The first century of foreign work united them at the ends of the earth. When Judson lay a prisoner for twenty-one months at the mercy of a tyrannical Burman king there was no communication with America. Until after his release from prison, no one in America knew whether he were living or dead, or how he fared. To-day, his son, Dr. Edward Judson, from a down-town mission in New York, cables: "Centennial greetings. Rev. II : 15: 'The kingdoms of this world have become the kingdom of our Lord and of his Christ, and he shall reign forever and ever,'" and receives his answer before the sun goes down. President Wilson sent this telegram from Washington: "On the occasion of the centenary of the establishment of Baptist Missions in Burma, I offer to the Convention my congratulations on the good work which the missions of this important religious denomination has done in that quarter of the world during the past one hundred years. It has my sincere wishes that still further suc-

The Judson Centennial

cess may attend their future Christian endeavors. WOODROW WILSON."

Less than a century ago, a hostile Burman king held Judson's life in his hands, and the terror-stricken group of disciples was scattered. To-day, a Christian gentleman, Sir Harvey Adamson, rules Burma, presides at one of the sessions and extols Judson. Three thousand native Christians, representing 66,000 living converts, press to hear him. There is peace throughout the land, personal liberty, freedom of conscience, and an open door. What a triumph for Judson's adventure of faith! The note of triumph is borne aloft in every Christian hymn. How the Karens do sing! What joyousness, melody, rhythm, and power! It is worth the trip from America to look into the faces of these great audiences and to hear them sing. Friendly greetings are brought by delegates from many lands. Doctor MacArthur represents the World's Baptist Alliance; Doctor Mabie, the American Baptist Foreign Mission Society; Dr. R. A. Hume, of Ahmednagar, the American Board; Bishop Robinson, of Bombay, the American Methodists; the Bishop of Rangoon, the Church of England; Doctor Dunlap, of Siam, the American Presbyterians; Herbert Anderson and William Carey, the English Baptists. Many other societies and missionary bodies are also represented. The Young Men's Christian Association, Young Women's Christian Association, the British and Foreign Bible Society, the Canadian Baptists. There is not time to hear from all the delegates and visitors, of whom there are eighty-four present, thirty-six from America. One triumphant note of praise rings out in all the speeches, and most speakers are able in some way to relate themselves to Judson and the Baptists.

The Director of Public Instruction praises the educational work of the denomination. One evening is given to a concert. The schools, college, and seminaries are visited. The Mission Press, one of the best east of Suez, employing one hundred and fifty persons, printing the Bible and Christian literature in seven different languages, and the central publishing home for school-books, is visited. The Vinton Memorial Chapel, the consecrated gift of loyal Christian Karens, stands a lasting monument to the firm hold that Christianity has taken upon that race. The needs of work for the still unwon and dominant Burman race are pleaded for by Rev. W. H. S. Hascall, Miss Fredrickson, and Mr. Phinney. The daily Rangoon press is printing full reports, appreciative and sympathetic, a page and more a day. One of the reporters said, "These are the greatest meetings I ever attended in my life." Many others felt the same.

The Judson Centennial

The meeting at which the lieutenant-governor presided was of thrilling power.

So high a note had been struck at Rangoon, could the pitch be maintained in subsequent meetings? One felt that the missionaries could be trusted to see to that. The Committee of Fifteen, who had general charge of the celebrations, felt the same, and after fixing the dates, arranging for the tours and for transportation, left all local arrangements and programs wholly to the local committees. This plan brought out the wonderful initiative of the missionaries, allowed the fullest presentation of the different work, furnished constant variety, and made the visit to every station a new and interesting experience.

The special train provided by the Burma railways presented comforts that no other touring party in Burma ever had, and won the appreciative thanks of the Judson party, some of whom traveled seventeen days in the same compartment. They said, "You know we could not manage like this in America." It had never been done before in Burma, and was only then managed by the favor of the Burma railways.

Tender memories cluster around Moulmein the beautiful. There Judson found peace after the terrible experience of imprisonment at Ava. There the Burman Bible was printed and the great constructive work of Judson was done. There is the church which he founded, the pulpit from which he preached, the chair in which he sat, the beautiful landscape familiar to his eyes, the hill of his morning walks, the trees his hand planted by the doorway, the site of his old baptistery, some of the converts whom he baptized still living.

On Sunday, from Judson's old pulpit, Carey, grandson of the great Carey, did more than any one else to interpret the deep meaning of the life and work of Judson. He preached from the text Ezekiel 47 : 1-5, a historical sermon, tracing the growth of the Burman Mission from the day that Judson first established at Rangoon a Christian home and set up an altar to the living God. At the general public meeting, Mr. Gaitskell, Commissioner of the Tennesseerim Division, presided. Reminiscences were presented by Dr. Shaw Loo, and some of the Christians baptized by Doctor Judson were introduced. A reception with collation and bright souvenirs evinced the wonderful social gifts of the Moulmein Burman Church.

By far the holiest experience of the entire tour of Burma was the pilgrimage by steamer from Moulmein to the grave of Ann Hasseltine

The Judson Centennial

Judson at Amherst, that shrine to which the heart turns ever again. There alone, while her husband was at Ava, her life burned out with fever. In her delirium she said, "The teacher is so long coming." The heart-breaking loneliness of it all, in the midst of the rainy season, no white woman near! And now at the close of the century a pilgrim band of five hundred devout souls from the ends of the earth, holding her memory dear, are gathering again at her grave. After services in a Buddhist zayat terminating in Carey's eloquent words, "The angel of Moulmein dropped her weary wings on the lonely isle of St. Helena, but the angel of Aungbinle and Ava folded her weary wings to rest near the sacred spot where we now stand," each pilgrim taking a rose, the national flower of Burma, filed silently across the greensward, and reverently cast it upon her grave. Some one raised a hymn, but it faltered as the tears fell. The voice of prayer was choked. Tears were upon every cheek. Emotion too deep for words stirred the heart, and the deep rhythm of the sea, sweeping from Judson's watery grave and breaking in spray on the shore, sounds a perpetual requiem for the dead. With voices hushed and feelings too deep for words, the procession moves back to the steamer. Only in the triumphant hymns of the church sung through sunset glow and under the silent stars was expression found for the deepest religious emotion given to man to know. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

At Pegu, before the largest reclining image of Gaudama in the world, at a recently erected Buddhist shrine, evidence was seen of recrudescent Buddhism, and the power yet to be overcome before Burma shall be won for Christ. A union service of the American Methodist and Baptist missions, addressed by Bishop Robinson and Doctor Mabie, was held in the open air on the mission compound under trees planted by Miss Payne and Miss Bunn, both of whom have passed to the better land.

At Toungoo two delightful days were spent among the Karens. Mr. and Mrs. Heptonstall camped in their jungle tent and gave up their spacious mission-house to their guests. Others found lodgment in the empty Burman mission-house. Alas, that in this centennial year that should mark a distinct step forward, so many Burman mission-houses are empty and the work only marking time! A new feature at Toungoo was a sixty-mile trip by motor-car into the Karen Hills to visit a station opened by the Methodists at Thandaung, where a splendid lunch was served.

The Judson Centennial

A special feature of the last night at Toungoo was the moonlight meeting on the lawn, the band playing; and in the speechmaking for general edification, the testimony of Doctor Dunlap, of Siam, to the religious nature of the Karens, who, in their journeys to Siam to buy elephants, are accustomed to take a preacher with them and to hold services at night around their camp-fires.

After another night in the train, Mandalay was reached, the last capital of the last Burman king. Ava, Aungbinle, and beautiful Sagaing are near. A day was spent in sightseeing, visiting the palace, Arracan Pagoda, Mandalay Hill, and the Kuthodaw, where the Buddhist Scriptures engraved on a thousand stones are enshrined in as many pagodas. Surely the power of Buddhism is not broken. The task is long. The church must gird herself afresh for the work of the second century of missions.

Services were held in the Judson Memorial Church at Mandalay, in the chapel at Aungbinle erected on the very site of the prison where Judson suffered, and at Ava on the site of the old Death Prison, now consecrated ground owned by the mission. There Doctor Sanders, of New York, made an eloquent address on "Sacrifice the Law of Kingdom," and asked the privilege of himself contributing the sum necessary to place there a lasting and worthy memorial to Judson. There Mrs. Goodchild, standing on a spot once hallowed by the presence of Ann Hasseltine Judson, paid a touching and beautiful tribute to her memory and the heroic work she accomplished. Then on foot and by bullock-cart the pilgrims marched several miles along the road from Ava to Aungbinle, along which Judson had passed with bleeding feet, on his way to the country prison. Hot, dusty, and wearying in December, what must it have been for Judson, in May, the hottest month of the year, bareheaded and barefooted! Had Judson not been inwardly sustained, he must have perished by the way along with other victims of that horrible march.

After the meetings at Mandalay, visitors followed their own preference for the rest of the stay in Burma. A detachment went to Bhamo to visit the wonderful Kachin Mission at the time of its annual association; another visited the hill station at Maymyo to see the Rest-house for missionaries, erected by Mrs. Shirk as a memorial to her husband; another to Meiktila for the dedication of a new school building, a fourth party to Rangoon to spend Christmas, another to Tharrawaddy for Christmas, and some down the Irrawadi direct to Henzada, where the various parties converged again to visit that station and Bassein.

The Judson Centennial

At Henzada the Deputy Commissioner presided at a general public meeting and the Karens held their deferred Christmas exercises and gave an admirable concert.

Bassein was purposely placed last in the tours because at Bassein, in the Sgaw Karen Mission, is found more nearly the completed product of missionary activity, self-support, and self-propagation, along evangelistic, educational, and industrial lines than in any other American Baptist foreign mission. Doctor Nichols is the efficient head of this great work, comprising in one association 140 churches, 14,000 church-members, a central boarding-school of 800 pupils supported in part by the investment of the endowment in a saw-mill, a rice-mill, and a plant for building steam-launches. There are also 157 village schools with 4,000 pupils. Besides this work is the great work of Doctor Cronkhite among the Pwo Karens, and the largest Burman school in our mission in charge of Mr. Soper. The combined missions presented the finest concert of the entire tours. The saw-mill, the rice-mill, and some jungle villages were visited. The hope and prophecy of what Burma may become, when Christianity has penetrated the Burman race as it has the Karen race, is found at Bassein.

The Judson Centennial celebrations in Burma terminate in that vision and in the prayer that men may speedily be sent from America to occupy the vacant stations and to carry to completion the task for which Judson gave his life.



BOARD OF MANAGERS OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY IN SESSION, SEPTEMBER 16, 1914. CHAIRMAN

HENRY BOND PRESIDING

Standing from left to right: Members—Walter Colley, C. E. Miliiken, Cornelius Woelfkin; Special Joint Secretary—A. W. Anthony; Members—Frank Kector, Morton Williams; Missionary, William Pettigrew; Member—C. M. Thoms; Missionary—H. W. Kirby; Member—E. D. Burton; Assistant in Home Department—A. A. Rand; Treasurer—D. S. Butler.
Seated from left to right: Members—M. A. Levy, H. J. White, G. E. Briggs, A. K. deBlois, T. H. Stacy, H. D. Holton, E. P. Tuller, R. S. Holmes; Missionary—M. C. Mason; Assistant Secretary—W. B. Lippard; Home Secretary—F. F. Haggard; General Secretary—E. W. Hunt; Assistant and Recording Secretary—G. B. Huntington; Foreign Secretaries—A. C. Baldwin, J. H. Franklin.

VII

OFFICERS OF THE FOREIGN MISSION SOCIETY AND SOME SIGNIFICANT STATISTICS

VII

OFFICERS OF THE FOREIGN MISSION SOCIETY AND SOME SIGNIFICANT STATISTICS

I

SOME SIGNIFICANT STATISTICS

AMONG the many pamphlets issued during the centennial year, one of the most remarkable is the "Centennial Survey," prepared by Rev. John Howard Deming, formerly a missionary of the Society in Shanghai, China. The booklet is a carefully compiled set of statistics in the form of a review of the century of missionary activity, and by the aid of many charts shows step by step the wonderful growth of the work begun by Judson a hundred years ago. The charts here reproduced are selected from the many which the pamphlet contains.

The development as shown in this survey is one of which we as Baptists have a right to be proud. Especially is this true in regard to evangelism. In the non-Christian world to-day we stand first among all the missionary organizations in the number of churches and members. The increase has been marked from the first and reminds one of the spread of the early church in apostolic days:

TABLE OF RESULTS IN NON-CHRISTIAN LANDS

After 50 years		After 100 years
375	Churches. Increase fourfold.	1,575
20,477	Church-members. Increase eightfold.	166,330
\$5,600	Native contributions. Increase twenty-eightfold.	\$160,253
\$109,519	Home income. Increase tenfold.	\$1,114,420.98

Especially noteworthy have been the results in Burma, the cradle of Baptist missions. Here Christian schools and Christian churches have succeeded the old monastery schools and are undermining the power of Buddhism. There is a greater percentage of self-supporting churches in Burma than in the State of Massachusetts. In education Burma is blessed with Rangoon Baptist College, which has for years been training leaders in every branch of industrial, political, and religious life.

TABLE OF RESULTS IN BURMA

After 40 years		After 100 years
62	Missionaries.	191
145	Native workers.	2,483
117	Organized churches.	1,009
	Self-supporting churches.	768 (76%)
8,736	Church-members.	65,912
55	Schools of all grades.	743
1,178	Pupils.	28,626
	Native contributions.	\$130,483

The Judson Centennial

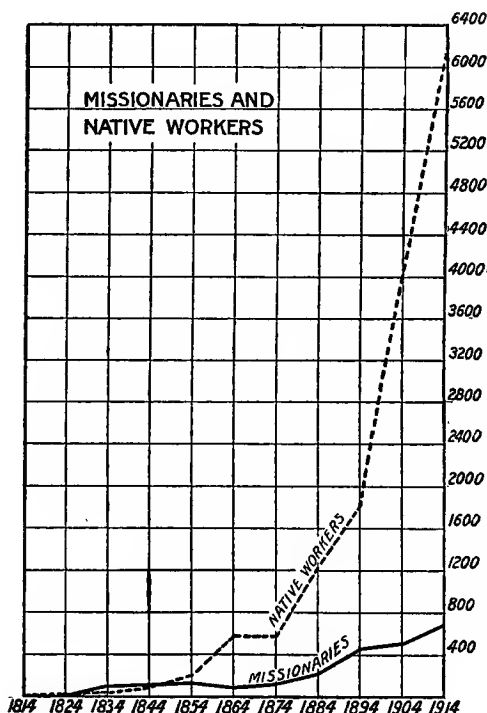
No work has yielded larger returns than that in Europe. The work begun in Germany in 1834 and France in 1832, when there were no Baptist churches, has resulted in 244 organized churches in those countries alone, and the 6,411 Baptist church-members in Sweden in 1866 have grown to 54,268 at the present time. The present membership of 139,270 in Europe represents only a part of those who have become Baptists. Many of them have emigrated to America and are doing good work in churches of their own nationality in this country.

TABLE OF RESULTS IN EUROPE

In 1864
81
12,933
\$22,865

Churches. Increase fourteenfold.
Members. Increase tenfold.
Contributions. Increase thirty-fourfold.

In 1913
1,182
139,270
\$783,011



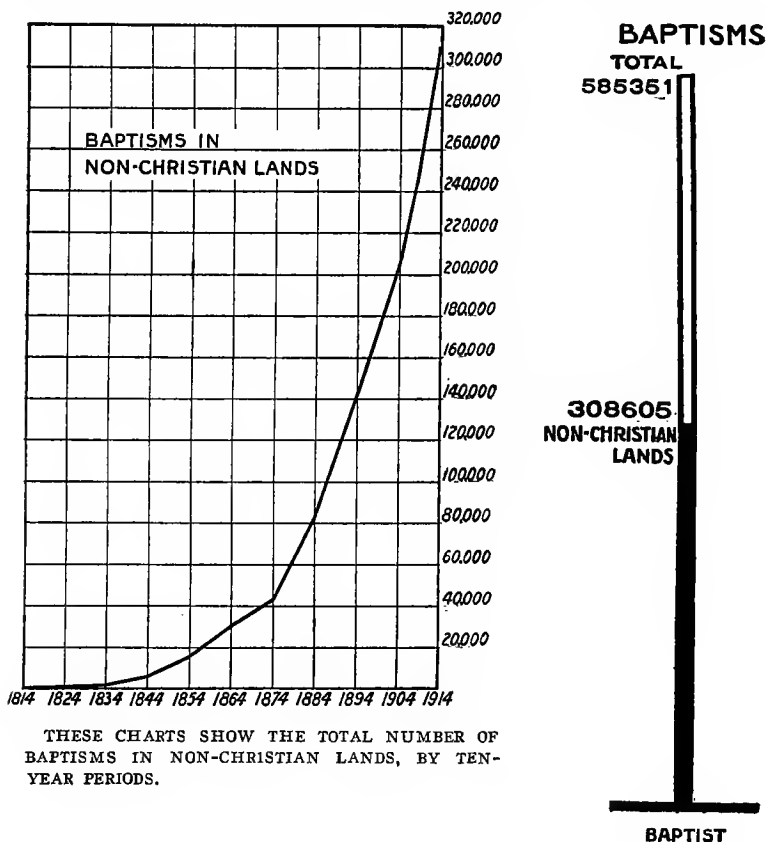
The Judson Centennial

MISSIONARIES AND NATIVE WORKERS

One hundred years ago there were four missionaries on our fields. To-day there are 701, but this growth is small indeed compared with the number of native workers, which has grown in the same time to 6,106.

BAPTISMS

The work of our missionaries during the period of one hundred years has resulted in 308,605 baptisms in non-Christian lands, which, added to the number in Europe, make a total of 585,351, more than half a million in a century. But this is by no means the complete number, for in many of the old reports the figures are but partial.

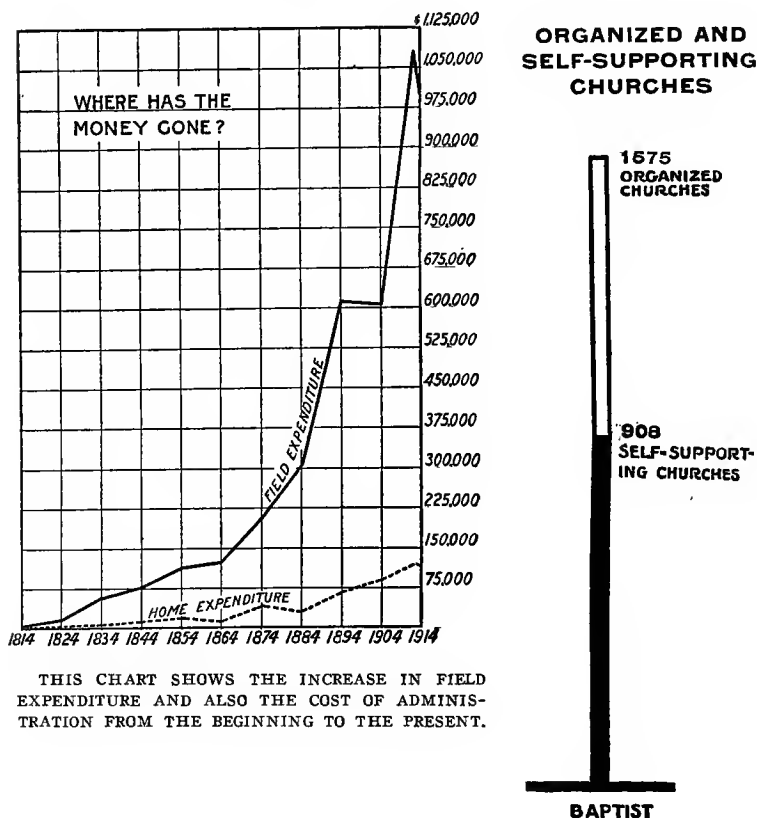


THESE CHARTS SHOW THE TOTAL NUMBER OF BAPTISMS IN NON-CHRISTIAN LANDS, BY TEN-YEAR PERIODS.

The Judson Centennial

BAPTISMS AND SELF-SUPPORTING CHURCHES

The 585,351 individuals referred to in the preceding chart have been organized into 1,575 churches, of which 908, or fifty-seven per cent, are to-day self-supporting.



THIS CHART SHOWS THE INCREASE IN FIELD EXPENDITURE AND ALSO THE COST OF ADMINISTRATION FROM THE BEGINNING TO THE PRESENT.

To bring about this result, during the past one hundred years there have been received by the Foreign Mission Society thirty million dollars, the expenditure of which is illustrated by the accompanying chart. The enormous increase in foreign field expenditures and the relatively low cost of administration during the entire century are clearly indicated.

The Judson Centennial

II

OFFICERS OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

1814-1914

PRESIDENTS

Service Began	Service Closed	Service Began	Service Closed
1814 Rev. Richard Furman, D. D.	1820	1884 Hon. J. Warren Merrill.....	1885
1820 Rev. Robert B. Semple, D. D.	1831	1885 Rev. Edward Judson, D. D....	1887
1832 Rev. Spencer H. Cone, D. D.	1841	1887 Hon. George A. Pillsbury.....	1889
1841 Rev. William B. Johnson.....	1844	1889 Rev. George W. Northrup, D. D., LL. D.....	1892
1844 Rev. Francis Wayland, D. D.	1846	1892 Rev. A. H. Strong, D. D., LL. D.....	1895
1846 Rev. Daniel Sharp, D. D.....	1847	1895 Rev. Henry F. Colby, D. D....	1898
1847 Hon. George N. Briggs, LL. D.	1862	1898 Hon. R. O. Fuller.....	1901
1862 Hon. Ira Harris, LL. D.....	1867	1901 Hon. H. K. Porter.....	1904
1867 Rev. Alexis Caswell, D. D.....	1869	1904 William A. Munroe, Esq.....	1905
1869 Rev. Martin B. Anderson, LL. D.....	1872	1906 W. W. Keen, M. D., LL. D....	1907
1872 Rev. Henry G. Weston, D. D.	1874	1907 S. W. Woodward.....	1910
1874 Rev. Barnas Sears, D. D.....	1877	1910 E. B. Bryan, LL. D.....	1911
1877 Rev. E. G. Robinson, D. D....	1880	1911 Rev. Cornelius Woelfkin, D. D.	1912
1880 Rev. George D. Boardman, D. D.....	1884	1912 Rev. Carter Helm Jones, D. D.	

RECORDING SECRETARIES

Service Began	Service Closed	Service Began	Service Closed
1814 Rev. Thomas Baldwin, D. D...	1817	1860 Rev. O. S. Stearns, D. D....	1865
1817 Rev. Daniel Sharp, D. D.....	1823	1865 Rev. G. W. Bosworth, D. D....	1876
1823 Enoch Reynolds, Esq.....	1826	1876 Rev. H. S. Burrage, D. D....	1899
1826 Rev. Howard Malcolm, D. D.	1841	1899 Rev. E. M. Poteat, D. D.....	1900
1841 Rev. Rufus Babcock, D. D....	1844	1900 Rev. H. S. Burrage, D. D....	1906
1844 Rev. James B. Taylor.....	1846	1906 W. D. Chamberlin.....	1910
1846 Rev. Rollin H. Neale.....	1847	1910 Rev. C. A. Walker.....	1911
1847 Rev. W. H. Shailer, D. D....	1860	1911 George B. Huntington.....	

CHAIRMAN OF THE BOARD OF MANAGERS ¹

Service Began	Service Closed	Service Began	Service Closed
1814 Rev. Thomas Baldwin, D. D...	1825	1846 Hon. James M. Linnard.....	1847
1826 Rev. William Staughton, D. D.	1832	1847 Hon. James H. Duncan, LL. D.....	1850
1832 Rev. Jesse Mercer.....	1841	1850 Hon. Ira Harris, LL. D.....	1859
1841 Rev. Daniel Sharp, D. D.....	1846		

¹ The function of the Board of Managers has changed from time to time. Since the organization of the Northern Baptist Convention it has been the Executive Board of the Society.

The Judson Centennial

CHAIRMEN OF THE BOARD OF MANAGERS (CONTINUED)

Service Began	Service Closed	Service Began	Service Closed
1859 Rev. Barnas Sears, D. D.....	1860	1884 Rev. Henry M. King, D. D....	1887
1860 Rev. Silas Bailey, D. D.....	1861	1887 Rev. Edward Judson, D. D....	1892
1861 D. M. Wilson, Esq.....	1864	1892 Rev. J. C. Hoblitt.....	1894
1864 Hon. Isaac Davis, LL. D.....	1865	1894 Hon. James L. Howard.....	1897
1865 Rev. S. Bailey, D. D.....	1866	1897 Hon. Robert O. Fuller.....	1898
1866 William Bucknell, Esq.....	1867	1898 Rev. W. N. Clarke, D. D....	1899
1867 Hon. James H. Duncan,		1899 Rev. P. S. Henson, D. D....	1900
LL. D.....	1868	1900 Prof. William Arnold Stevens.	1908
1868 Rev. G. S. Webb, D. D.....	1870	1908 Rev. L. A. Crandall, D. D....	1911
1870 Rev. S. L. Caldwell, D. D....	1876	1911 George E. Briggs.....	1913
1876 Rev. Edward Bright, D. D....	1881	1913 George C. Whitney.....	1913
1881 Charles L. Colby, Esq.....	1882	1913 Ernest D. Burton.....	1914
1882 Rev. S. W. Duncan, D. D....	1884	1914 Henry Bond.....	

RECORDING SECRETARIES OF THE BOARD OF MANAGERS

Service Began	Service Closed	Service Began	Service Closed
1814 Rev. William White.....	1817	1863 Rev. S. D. Phelps, D. D....	1865
1817 Rev. Horatio G. Jones, D. D.	1823	1865 Rev. G. J. Johnson.....	1869
1823 Rev. Irah Chase, D. D.....	1826	1869 Rev. W. H. Shailer, D. D....	1870
1826 Rev. Francis Wayland, Jr....	1829	1870 Rev. G. J. Johnson.....	1871
1829 Rev. James D. Knowles.....	1838	1871 Rev. C. B. Crane, D. D.....	1875
1839 Rev. Baron Stow, D. D.....	1846	1875 Rev. W. H. Eaton, D. D....	1876
1846 Rev. Pharellus Church.....	1847	1876 Mr. J. B. Thresher.....	1877
1847 Rev. M. J. Rhees.....	1853	1877 Rev. W. H. Eaton, D. D....	1881
1853 Rev. Sewall S. Cutting.....	1856	1881 Rev. R. G. Seymour, D. D....	1884
1856 Rev. Henry Day.....	1857	1884 Rev. M. H. Bixby, D. D....	1901
1857 Rev. T. D. Anderson.....	1858	1901 Rev. E. P. Tuller.....	1906
1858 Rev. W. T. Brantly, D. D....	1860	1906 Rev. Albert G. Lawson, D. D.	1911
1860 Rev. W. C. Richards.....	1862	1911 George B. Huntington.....	
1862 Rev. A. P. Mason, D. D.....	1863		

CORRESPONDING SECRETARIES OF THE SOCIETY

Service Began	Service Closed	Service Began	Service Closed
1814 Rev. William Staughton, D. D.	1826	1884 Rev. A. G. Lawson, D. D....	1886
1826 Rev. Lucius Bolles, D. D....	1843	1887 Rev. William Ashmore, D. D.	1890
1838 Rev. Solomon Peck, D. D....	1856	1890 Rev. Henry C. Mabie, D. D....	1908
1841 Rev. R. E. Pattison, D. D....	1845	1892 Rev. Samuel W. Duncan, D. D.	1898
1846 Rev. Edward Bright, D. D....	1855	1892 Rev. E. F. Merriam, D. D....	1893
1855 Rev. W. H. Shailer, D. D....	1856	1899 Rev. Thomas S. Barbour, D. D.	1912
1856 Rev. Jonah G. Warren, D. D.	1873	1905 Rev. Fred P. Haggard, D. D....	
1866 Rev. J. N. Murdock, D. D....	1893	1912 Rev. James H. Franklin, D. D.	
1873 Rev. George W. Gardiner.....	1876	1914 Rev. Arthur C. Baldwin.....	

ASSISTANT CORRESPONDING SECRETARIES

Service Began	Service Closed	Service Began	Service Closed
1824 Rev. Lucius Bolles, D. D....	1826	1903 Rev. E. H. Dutton.....	1905
1836 Rev. Solomon Peck, D. D....	1838	1909 Rev. James M. Stifter.....	1909
1838 Rev. Howard Malcolm, D. D....	1840	1910 George B. Huntington.....	
1863 Rev. J. N. Murdock, D. D....	1866	1911 Rev. Stacy R. Warburton.....	1914
1901 Rev. Fred P. Haggard, D. D....	1903	1914 William B. Lippard.....	

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TREASURERS

Service Began	Service Closed	Service Began	Service Closed
1814 John Cauldwell.....	1823	1864 Freeman A. Smith.....	1882
1823 Thomas Stokes.....	1824	1883 Elisha P. Coleman.....	1903
1824 Hon. Heman Lincoln.....	1846	1903 Chas. W. Perkins.....	1912
1847 Richard E. Eddy.....	1855	1912 Ernest S. Butler.....	
1855 Hon. Nehemiah Boynton.....	1864		

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